

THE
Second part
of the Anatomie of

Abuses, containing The display
of Corruptions, with a perfect de-
scription of such imperfections, blemi-
shes, and abuses, as now reigning in eue-
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of Gods vengeance to be powred vpon
the people and countrie, without
speedie repentance. and con-
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dialogwise by Phil-
lip Stubbes.

Except your righteousness exceed the righte-
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kingdome of heauen.

LONDON.

Printed by R. W. for William Wright,
and are to be sold at his shop iointing
to S. Mildreds Church in the
Poultre, being the mid-
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THE
 SECOND
 VOLUME
 OF
 THE
 HISTORY
 OF
 THE
 REIGN
 OF
 CHARLES
 THE
 FIRST
 BY
 JOHN
 HALLAM
 ESQ.
 VOL. II.
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 1827.



THE DISPLAY OF
 corruptions, requiring reformation for feare of Gods iudgements to be powred vpon the people
 and country without speedie amendement,

The speakers THEODORVS and
 AMPHILOGVS.



GOD blesse you my
 friend, and well cuer
 taken.

Amphilogus. You are
 hartlie welcome good
 sir with all my hart.

Theod. How farre
 purpose you to trauell
 this way by the grace

of God?

Amphil. As far as Nodnol if God permit.

Theod. What place is that I pray you,
 and where is it scituate?

Amphil. It is a famous citie, and the chie-
 fest place in Dnalgne, haue you not heard of it?

Theod. So truely. For I am a stranger,
 and newly come into these countries, onely to
 see fashions, and to learne the state and condi-

B. I,

tion

tion of those things whereof I am ignorant.

Amphil. What country man are you, I pray you, if I may be so bold as to aske?

Theod. I am of the country and nation of the Idumeans, a cruell, fierce, and seruile kind of people.

Amphil. I haue bene in those countries my selfe ere now, and therefore it is maruell that you knowe me not.

Theod. We thinke I should knowe you, but yet I cannot call your name to remembrance.

Amphil. My name is Amphilogus sometime of your acquaintance, though now you haue (through tract of time, which is *Omniū rerum edax*, A deuourer of al things) forgot the same. But notwithstanding that you haue forgot me, yet I remember you very well: is not your name Maister Theodorus?

Theod. Yes truly my name is Theodorus, I neither can, noz yet will euer denie the same.

Amphil. What make you in these countries, if I may aske you without offence?

Theod. Truly I came hither to see the country, people, and nation, to learne the tong, and to see (as I told you) the state generally of all things.

Amphil.

Amphil. You are most hartily welcome, and I hauing bene a traueler, bozne in these countries, and knowing the state thereof in euerie respect, to congratulate your comming, will impart vnto you the substance and effect thereof in as few woꝝds as I can.

Theod. I praise you then giue me leaue (vnder correction) to aske you such necessary questions, as are incident to my purpose, and which may serue for my better instruction in all the foresaide premisses?

Amphil. Go to then, aske on in the name of God, and I will addresse my selfe to satisfie your reasonable requests in any thing I can.

Theod. What be the inhabitants of this countrie? Be they a vertuous, godlie, and religious kinde of people, or otherwise cleane contrarie?

Amphil. Surely they are as all other countries and nations be for the most part, inclined to sinne, and wickednes, drinking vp iniquitie as it were water, but yet I am persuaded that albeit all flesh hath corrupted his way before the face of G D D, yet is there not any nation or countrey vnder the sunne that for pride, whoꝛedome, drunkennes, gluttonie and all kinde of oppression, iniurie, and mischief, may compare with this one country

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of Dnalgne, God be mercifull vnto it, and haften his kingdome that all wickednes may be done away.

Theod. Then as in all other countries, where euer I haue trauelled, so in this also, is verified the old adage, namely, that the first age of the world was called Aurea ætas, the golden age, for that men liued godlie, & in the feare of God, the second age was called Argentea ætas, the silver age, for that men began somewhat to decline, and fall from their former holinesse, and integritie of life, to sinne and wickednes: the thirde and last age, which is this that we are fallen into, is and may iustlie be called Ferrea or Plumbea ætas, the yron or leaden age, in as much as now men are fallen from all godlinesse whatsoeuer, and are as it were wedded to iniquitie, committing sinne without any remoyse, and running into all kinde of abomination and impietie, without restraint. All which things duly in the good hart of a faithful chistian considered, & weighed, may easilie perswade a wise man to think their destruction to be at hand, except they repent.

Amphil. You saie verie well. Therfore I would wish them to take heed to themselves, and to leaue their wickednes befoze the Lords wrath be gon out against them, for let them be sure,

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sure, that when the measure of their wickednesse is full, then will the Lord cut them off from the face of the earth if they repent not, and truely turne to the Lord. The wise man saith, that a little befoze destruction come, the hart of man shall swell into pride, and wickednes. Our sauiour Christ saith, when men flatter themselves, and saie peace, peace, al things are well, we néede not to feare any thing, then euen then shall sudden destruction fall vpon them, as so:row commeth vpon a woman trauellling with childe, and they shall not escape, bicause they would not knowe the Lord, nor the day of his visitation. Which thing we see to be true through al the histories of the sacred Bible, so: when the Sodomits, and Gomorreans had filled by the measures of their iniquitie, and saciate themselves in sinne, then came there fire and brimstone raining from heauen vpon them, and their citie, and consumed them all, from the vpper face of the earth. When all the worlde in the daies of Noah, was giuen ouer to sinne, and wickednes, immediatelie came the floud of Gods vengeance, and destroied them all, eight persons to wit, Noah, his wife, his thre sonnes, and their wiues, who serued the Lord in true simplicity of hart, enelie excepted. The Hierosolimitanes

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When their sinne was ripe, were they not confounded, and put to the edge of the sword? When Pharao the king of Egypt his sinne was ripe, did not the Lord harden his hart to pursue the Israelits, and so drowned him, and all his retinue in the read sea? Herod and Nabuchadnezer swelling in sinne, and rising vp against the maiestie of God in the malice of their harts, was not the one stricken dead in a moment, and eaten vp with worms, the other deposed from his kingdome, and constrained to eate grasse with the beasts of the earth, with the like examples, which for the auoiding of prolixitie, I omit. By all which it appeareth, that when destruction is narest, then are the people the securest, and the most indurate and frosen in the dregs of their sinne, and being so, the sequele is either confusion in this life, or perdition in the world to come, or both. And therefore I beseech the Lord that both this country, and all others may repent, & amende euerie one their wicked wales, to the glorie of God and their owne saluation.

Theod. Is this country fruitfull, and plenty of all things, or barren, and emptie?

Amphil. There is no nation or country in the world, that for store, and abundance of all things, may compare with the same, for
of

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of all things there is such plentie (God haue the praise thereof) as they may seeme to haue neede of no other nation, but al others of them. In so much as if they were wise people (as they be wise inough, if they would vse their wisdom well) to keepe their owne substance within themselues, and not to transport it ouer to other countries (as many couetous wretches for their owne priuate gaine doe) they might liue richly and in abundance of all things, whilest other countries should languish and want. But hereof moze shall be spoken hereafter.

Theod. I pray you how is this country adiacent, vpon other countries ?

Amphil. It lieth inuironed with the ocean sea rounde about, vpon the one side eastwarde, it bozdereth vpon the confines of France : vpon the other side westward, vpon Irelande, towards the septentrionall or north part vpon Scotland, and vpon the south side, it respecteth Germanie. And is inhabited with thre sundrie sortes of people, Englishmen, Cornishmen, and welchmen, all which if not in lawes, and constitutions, yet in language doe differ one from another. But as they doe differ in twang, and speech, so are they subiect (and that Patrio iure, By iustice, & law)

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to one Prince, and gouernour onely to whom they owe their allegiance.

Theod. Is the country quiet, peaceable, and at vnitie within it selfe, or other wise troubled with mutenies, wars, and ciuill dissensions?

Amphil. The whole lande (God be praised therefore, and preserue hir noble Grace by whom it is gouerned, and maintained) is, and hath beene at peace, and vnitie not onely within it selfe, but also abroad for this foure or fife and twenty yeres. During all which time there hath beene neither wars, inuasions, insurrections, nor any effusion of blood to speake of, except of a sort of archtraitours, who haue receiued but the same rewarde they deserued, and the same that I pray God all traitours with their complices may receiue hereafter, if they practise the same, which they haue done. The like continuance of peace was neuer heard of not this hundred yeres before, as this country hath inioied since hir maiesties reigne the Lord preserue hir grace, and roiall Maiestie for euer.

Theod. Are the other countries, lands, and nations about them (for as I gather by your former intimations this country is scituate as it were in the centrie, or midst of others)

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others) their friends, and welwillers, or their enemies?

Amphil. It is an old sayeng and true : Ex incertis, & ambiguis rebus optimū tenere sapientis est: Of things vncerteine a chřistian man ought to iudge, and hope the best. They hope wel that all are their friends and welwillers : but it is thought (and I feare me too true) that they are so far from being their friends (Nisi verbo tenus, ffrom mouth outward onely) that they haue vowed and swozne their destruction, if they could as easily atchiue it, as they secretly intend it. Which thing to be true, some of their late practises haue (yet to their owne confusion, Gods name be praised) proued true. For how manie times hath that man of sinne, that sonne of the diuell, that Italian Antichřist of Rome interdicted, excommunicated, suspended, and accursed with booke, bell, and candle, both the Prince, the Nobilitie, the Commons, and whole Realme? How often hath he sent forth his rozing buls against hir Maiestie, excommunicating (as I haue said) hir Grace, and discharging hir Highnesse liege people, and naturall subiects from their alleageance to hir Grace: How often hath he with his adherents conspired and intended the death and ouerthrowe of hir Maiestie, and Nobilitie by con-
irration,

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iruration, necromancy, exorcismes, art magike, witchcraft, and all kind of diuelrie besides, wherein the most part of them are skilfuller, than in diuinitie? And when these deuises would not take place, nor effect as they wished, then attempted they by other waies and meanes to ouerthrowe the estate, the Prince, nobles, people, and country: sometime by secret irruption, sometime by open inuasion, insurrection, and rebellion, sometime by open treason, sometime by secret conspiracie, and sometimes by one meanes, sometimes by another. And now of late attempted they the overthrow and subuersion of hir Maiestie, people, country, and all, by sending into the realme a sort of cutthrotes, false traitors, and bloudthirstie Papists, who vnder the pretence of religious men (in whom for the most part there is as much religion as is in a dog) should not onely lurke in corners like howlets that abhorre the light, creepe into noble mens bosoms, thereby to withdraue hir Maiesties subiects from their allegiance, but also moue them to rebellion, and to take sword in hand against Prince, country, yea and against God himselfe (if it were possible) and to dispense with them that shall thus mischieuously behaue themselves. And so, sooth these goodlie fellowes, the diuels

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diuels agents, that must worke these seates, are called (in the diuels name) by the name of Iesuites, seminarie præsts, and catholikes, vsurping to themselves a name neuer heard of till of late daies, being indeed a name verie blasphemously deriued from the name of Iesus, and improperly alluded and attributed to themselves. But what will it preuaile them to be like vnto Iesus in name onely, or how can they, nay how dare they arrogate that name vnto themselves, wheras their doctrine, religion, and whole profession, together with their corrupt liues and conuersations are directly contrarie to the doctrine, religion, life, and profession of Christ Iesus: There is nothing in the world more contradictorie one to another, than all their proceedings in generall are to Christ Iesus, and his lawes, and yet will they vnder the pretence of a bare and naked name, promise to themselves such excellencie, such integritie, and perfection, as GOD cannot require more, yea such as doth merite Ex opere operato, Eternall felicitie in the heauens. And thus they deceiue themselves, and delude the world also with their trash: but of them inough.

Theod. Surely that country had neede to take heed to it selfe, to feare, and stand in awe, hauing

hauing so manie enimies on euerie side. And
 aboue all things next vnto the seruing of God,
 to keepe themselves alowe, and in any case not
 to trust them what faire weather soeuer they
 make them : but rather to thinke thus, that
 when they flatter them the most, then intend
 they the most mischief against them. The
 sweeter the Syren singeth, the dangerouser is
 it to lend hir our eares : the Cocatrice neuer
 meaneth so much crueltie, as when he sa-
 weth vpon thee, and weepeth, then take heed, for
 he meaneth to sucke thy bloud. The stiller the
 water standeth, the moze perillous it is. Let
 them remember it is an old and true saieng :
 Sub melleiacet venenum, Under hony lieth hid
 poison. Sub placidis herbis latitat coluber, under
 the pleasantest grasse, lurketh the venemoust
 adder. Take heed of those fellowes that haue
 Mel in ore, verba lactis, sweet words, and plau-
 sible speeches : for they haue Fel in corde, and
 Fraudem factis, Gall in their harts, & deceit in
 their deeds. So falleth it out with these ambis-
 dexters, these hollowe harted friends, where
 they intend destruction, then will they couer it
 with the cloke or garment of amity & friend-
 ship, therefore are they not to be trusted.

Amphil. You say the truth. For I am thus
 perswaded, that he who is false to God (as all
 Papists

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Papists with their complices and adherents are) can neuer be true and faithfull, neither to p^rince no^r country. Therefore God grant they may be taken heed of betimes.

Theod. Considering that this country of Dnalgne is enuied abroad with so many enemies, and inuested within by so many seditious Papists, and hollowe harted people, it is great maruell, that it can stand without great wars, and troubles. Belike it hath a wise politike p^rince, and good gouernors, either else it were vnpossible to p^reserue the same in such peace and tranquillitie, and that so long together. I pray you therefore by what p^rince is the same gouerned, and after what maner?

Amphil. The whole realme o^r country of Dnalgne is ruled, and gouerned by a noble Quene, a chaste Maide, and pure Virgin, who fo^r all respects may compare with any vnder the sunne. In so much as I doubt not to call hir sacred b^reast the p^romptuarie, the receptacle, o^r storehouse of all true virtue and godlines. Fo^r if you speake of wisdom, knowledge and vnderstanding, hir Grace is singular, yea, able at the first blush, to discearne truth from falsehood, and falsehood from truth in any matter, how ambiguous o^r obscure soeuer: so as it may iustly be called into question whether
Salomon

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Salomon himselfe had greater light of wisdom
dome instilled into his sacred bzeast, then his
maiestie hath into his highnes roiall minde. If
you speake of learning and knowledge in the
tonges, whether it be in the Latine, Greeke,
French, Dutch, Italian, Spanish, or any other
visuall tong, it may be doubted whether Chri
stendome hath his pēre, or not. If you speake
of sobrietie, modestie, mansuetude, and gen
tlenesse, it is wonderfull in his Highnesse,
yea, so affable, so lowly and humble is his
Grace, as he will not disoaine to talke famili
arly to the meanest, or poorest of his Graces
subiects vpon speciall occasions. If you speake
of mercie, and compassion to euery one that
hath offended, I stande in suspence whether his
like were euer bozne. If you speake of reli
gion, of zeale and seruencie to the truth, or if
you speake of the vpright execution or admini
stration of iustice, all the world can beare wit
nes, that herein (as in all godlinesse else) his
Highnes is inferior to none that liueth at this
day. So that his Grace seemeth rather a di
uine creature, then an earthly creature, a ves
sel of grace, mercie, and compassion, whereinto
the Lord hath powred euen the full measures
of his superabundant grace, and heauenlie in
fluence. The Lord increase the same in his
Highnes

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Hignes roiall bzeast, and pzeferue hir Grace, to the end of the woꝝld, to the gloꝛie of God, the comfort of hir Maiesties subiects, and confusi- on of all hir enimies whatsoeuer.

Theod. What is hir Maiesties Councell? It should seeme that they must needes be excel- lent men, hauing such a vertuous Ladie and Phenix Quene to rule ouer them?

Amphil. The Councell are Honozable and noble personages indeed, of great grauntie, wisdomie, and pollicie, of singular experience, modestie and discretion, foꝛ zeale to religion famous, foꝛ dexteritie in giuing counsell re- noumed, foꝛ the administration of iustice, in- comparable, finally, foꝛ all honozable and no- ble exploits inferioꝛ to none, oꝛ rather excel- ling all. So as their woꝝthie daedes thꝛough the golden trumpe of fame are blowne ouer all the woꝝlde. The whole regiment of the Realme consisteth in the execution of godd lawes, sanctions, statutes, and constitutions enacted and set foꝛth by hir royall Maiestie, and hir most honozable Councel, and commit- ted by the same to inferioꝛ officers, and ma- iestrates to be put in practise, by whose dili- gent execution thereof, iustice is maintained, vertue erected, iniurie repressed, and sinne se- uerely punished, to the great gloꝛie of God, and
common

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common tranquillitie of the Realme in euery condition.

Theod. Is the lande diuided into shires, counties, precincts, and seuerall exempt liberties, to the ende iustice may the better be maintained? And hath euery county, shire, and precinct, good lawes in the same for the deciding, and appealing of controuersies that happen in the same, so that they neede not to seeke further for redresse than in their owne shire?

Amphil. The whole land indede is diuided (as you say, into shires, counties, and seuerall precincts, (which are in number as I take it 40. In euerie which shire or county be courts, lawe daies, and læts, as they call them, euery moneth, or euery quarter of a yære, wherein any controuersie (lightlie) may be heard and determined, so that none neede (except vpon some speciall occasions) to seeke to other courts for deciding of any controuersie. But as there be good lawes if they were executed duly, so are there corruptions, and abuses, not a few crept into them. For sometimes you shall haue a matter hang in sute after it is commenced a quarter of a yære, halfe a yære, yea, a twelue month, two or three yeeres together, yea, seauen or eight yeeres now and then, if either friends or money can

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be made. This deferring of iustice is as damnable befoze God, as the sentence of false iudgement is, as that blessed martyze of God Maister Latimer hath said in a sermon made befoze King Edward the sixt. Besides this deferring and delateng of p^oze mens causes, I will not say how iudgement is peruerterd in the end. I red them take heed to it that be the autho^ors thereof. Wherefoze the refozmed churches beyond the seas are wo^othie of commendations, fo^o there the Iudges sit in the open gates, streets, and high waies, that euery man that will may speake vnto them, and complaine if he haue occasion. And so farre from delateng, o^o putting of p^oze mens causes be they, as they will not suffer any matter how weighty soener to hang in sute above one day, o^o two, o^o at the most th^oee daies, which happeneth verie seldome. But if the lawes within euery particular countie o^o shire were duly administered without parcialitie, and truly executed with all expedition, as they ought, and not so lingred as they be, then needed not the p^oze people to run 100.200, yea 300. o^o 400. miles (as commonly they doe) to seeke iustice; when they might haue it nearer home: though they want whereof, besides that their sutes are like to hang in ballance peraduenture seuen yeres;

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they hauing spent al in the end fall to extreme beggerie, which inconuenience might easilie be remoued, if all matters, and causes whatsoeuer were heard at home in their owne shire, or countie with expedition. And to say the truth, what fooles are they (yea woorthie to be inaugured fooles with the laurell crowne of triple follie) that whilst they might haue iustice at home in their owne country, and all matters of controuersie decided amongst their neighbors and friends at home, will yet go to lawe two or thre hundred miles distant from them, and spend all that they haue to enrich a sort of greedie lawiers, when at the last a sort of ignorant men of their neighbors must make an end of it whether they will or not. This methinke, if euerie good man would perpend in himselfe, he would neither go to lawe himselfe, nor yet giue occasion to others to doe the like.

Theod. I gather by your speeches that these people are very contentious and quarellous, either else they would neuer be so desirous of reuenge, nor yet prosecute the lawe so seuerely for euery trifle.

Amphil. They are very contentious indeed. Insomuch as if one giue neuer so small occasion to another, sute must straight be commenced, and to lawe go they as round as a ball, till
either

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either both, or at least the one become a begger all daies of his life after.

Theod. But on the other side, if they should not go to lawe, then should they sustaine great wrong, and be iniuried on euery side.

Amphil. Indeed the lawe was made for the administration of equitie and iustice, for the appeasing of controuersies & debates, and for to giue to euery man (*Quod suum est*) That which is his owne, but being now perverted & abused to cleane contrarie ends (for now commonly the law is ended as a man is frinded) is it not better to suffer a little wrong with patience, referring the reuenge to him who saith: *Mihi vindictam, & ego retribuam*, Vengeance is mine, and I wil reward, than for a trifle to go to lawe, and spende all that euer he hath, and yet come by no remedie neither? Our sauiour Christ bloddeth vs if any man will go to law with vs for our cote, to giue him our cloke also, and if any man will giue thee a blowe on the one cheeke, turne to him the other, whereby is ment, that if any man will iniurie vs, and doe vs wrong, we should not resist, nor trouble our selues, but suffer awhile, and with patience refer the due reuenge thereof to the Lord.

Amphil. Whg? Is it not lawfull then for one

C. 2.

Christian

The display of Corruptions.

Christian man, to go to lawe with another ?

Amphil. The Apostle saith many things are lawfull which are not expedient, and therfore although it be after a sort lawfull, yet for euery trifle it is not lawfull, but for matters of importance it is. And yet not neither, if the matter might otherwise by neighbors at home be determined.

Theod. Yet some doubt whether it be lawfull or no for one Christian man to go to lawe with another for any worldly matter, bringing in the apostle Paule rebuking the Corinthians for going to lawe one with another.

Amphil. The apostle in that place reprehendeth them not for going to lawe for reasonable causes, but for that they being christians went to lawe vnder heathen iudges, which tended to the great discredite, and infamie of the Gospel. But certeine it is though some Anabaptists Quibus veritas odio est, and certeine other heretikes haue taught the contrarie, yet it is certeine, that one christian man may go to law with another for causes reasonable. For it being true as it cannot be denied, that there is a certeine singularitie, interest, and propriety in euery thing, and the lawe being not onely the meane to conserue the same propriety, but also to restore it againe being

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being diolate is therefore lawfull, and may lawfully be attempted out, yet with this proviso, that it is better, if the matter may otherwise be appeased at home, not to attempt lawe, than to attempt it. But if any schismatikes (as alas the worlde is too full of them) should altogether deny the vse of the lawe, as not chistian, besides that the manifest word of God in euery place would easilie conuince them, the examples, and practises of all ages, times, countries and nations, from the first beginning of the worlde, together with the example of our sanious Christ himselfe, who submitted himself to the lawes then established, would quickly lie ouerthw to their vaine imaginations. The lawe in it selfe, is the square, the leuell, and rule of equitie, and iustice, and therefore who absolutely contendeth the same not to be chistian, may well be accused of extreme folly. But if the lawes be wicked and antichristian, then ought not good christians to sue vnto the, but rather to sustaine all kind of wrong whatsoeuer.

Theod. When it seemeth by your reason, that if the lawe be so necessarie, as without the which Christian kingdomes could not stand, then are lawiers necessarie also for the execution thereof.

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Amphil. They are most necessarie. And in my iudgement a man can serue God, in no calling better, than in it, if he be a man of a good conscience, but in Dnalgne the lawiers haue such chauerell consciences, that they can serue the deuill better in no kind of calling than in that: for they handle poore mens matters coldly, they execute iustice partially, & they receiue bribes greedily, so that iustice is peruered, the poore beggered, and many a good man iniured therby. They respect the persons, and not the causes, money, not the poore, rewards, and not conscience. So that law is turned almost topsie turvie, and therefore happie is he, that hath least to doe with them.

Theod. The lawiers must needs be verie rich if they haue such large consciences.

Amphil. Rich quoth you? They are rich indeede toward the deuill, and the world, but towards God and heauen, they are poore inough. It is no meruaile if they be rich and get much when they wil not speak two words vnder an angell (for that is called a counsellors fee.) But how they handle the poore mens causes for it, God and their owne consciences can tell, and one day I feare me, they shall feele to their perpetuall paine, except they repent and amend.

Theod.

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Theod. How be iudgments executed there
upon offenders, transgressours, and malefac-
tors, with equitie, & expedition, or otherwise.

Amphil. It græueth me to relate thereof
vnto you, the abuses therein are so inozmous.
For if a felone, homicide, a murtherer, or else
what græuous offender soeuer, that hath de-
serued a thousand deaths, if it were possible,
happen to be taken and apprehended, he is
straightway committed to prison, and clapt vp
in as many cold yrons as he can beare, yea,
throwne into dungeons, and darke places vn-
der the ground, without either bed, clothes, or
any thing else to helpe himselfe withall, saue a
little straw or litter bad inough for a dog to lie
in. And in this miserie shall he lie amongst
frogs, toades, and other filthie vermine, till
lice eate the flesh of his bones. In the meane
space hauing nothing to eate, but either bread
and water, or else some other modicum scarce
able to suffice nature, and many times it hap-
neth, that for want of the same pittance they
are macerate and thronke so low, as they either
looke like ghousts, or else are famished out of
hand. And this extream misery they lie in
sometime (perhaps) a quarter of a yære, some-
times halfe a yære, a tweluemonth, yea, some-
times two or thzee yæres, and perchance

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all their life though they haue deserued death, by their flagitious facts committed. Who seeth not that it were much better for them to die at once, than to suffer this extreeme miserie? Yea the sufferance of this extremitie is better vnto them, than the talt of present death it selfe. And therefore in the cities reformed beyond seas, there is notable order for this: for as soone any fellow or malefactor whatsoener, that hath deserued death is taken, he is brought befoze the magistrate, witnesse comes in, and giues euidence against him, and being found guilty, and conuict by iustice, is presently without any farther imprisonment, repriuacion or delay, condemned, and being condemned, is led presently to the place of execution, and so committed to the sword.

Theod. What is the cause why they are kept so long befoze they go to execution in Dnalgne.

Amphil. Sometimes it commeth to passe by reason of (will doe all) otherwise called mony, and sometimes by friends, or both, for certeine it is, the one will not worke without the other. Hereby it commeth to passe, that great abuses are committed. For if any man that hath friends and mony (as mony alwaies bringeth friends with him) chance to haue committed

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committed neuer so heinous, or flagitious a
dæd, whether robbed, stolen, slaine, killed, or
murdered, or whatsoeuer it be, then letters
walke, friends bestir them, and mony carieth
all away: yea, and though the lawe condemne
him, iustice convicteth him, and good conscience
executeth him, yet must he needes be repriued,
and in the meane time his pardon by false sog-
gestion forsooth must be purchased, either for
friendship or mony.

Theod. That is a great abuse, that he
whom the lawe of God and of man doth con-
demne, should be pardoned. Can man pardon
or remit him, whom God doth condemne? Or
shall man be moze mercifull in euill, then the
author of mercie himselte, it is God that con-
demneth, who is he that can saue? Therefore
those that ought to die by the lawe of God, are
not to be saued by the lawe of man, The lawe
of God commandeth that the murtherer, the
adulterer, the erocist, magician, and witch,
and the like, should die the death. Is it now in
the power or strength of man to pardon him
his life?

Amphil. Although it be wilfull and purpo-
sed murther, yet is the prince borne in hande
that it was plaine chance medley (as they call
it) more casuall, and fortunate, and therefore
may

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may easily be dispensed withall. Andeade the wisdom of God ordeined, that if any man chanced to kill an other against his will, he should flie to certeine cities of refuge, and so be saued, but if it were proued that he killed him wittingly, willingly, & pzeponsesly, then he should without al exception be put to death. And herein is great abuse, that two hauing committed one and the same fault the one shal be pardoned, and the other executed. If it be so that both haue committed offence woorthy of death, let both die for it, if not, why should either die. Experience proueth this true, for if a Gentleman commit a greuous offence, and a poore man commit the like, the poore shal be sure of his Sursum collum? But the other shall be pardoned. So Diogenes seeing a sort of poore men going to hanging fell into a great laughter. And being demanded wherefore he laughed, he answered at the vanitie, and follie of this blind word. For saith he, I see great theenes lead little theenes to hanging. And to say the truth, before God, is not he a greater theefe that robbeth a man of his god name for euer, that taketh a mans house ouer his head, before his yeeres be expired, that wresteth fro a man his goods, his lands, and liuings, wher tpon he, his wise, childzen and familie should liue,

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line, than he that stealeth a sheepe, a cow, or an
ore, for necessities sake onely, hauing not o-
therwise to relæue his néede? And is not he a
great thêse that taketh great summes of mo-
ny of the poore (vnder the names of taxes, and
both litle or nothing for them? Though this be
not theft befoze the world, nor punishable by
penall lawes, yet befoze God it is plaine theft,
and punishable with eternall torments in hel.
Let them take hêede to it.

Theod. Cannot the pzince then pardon any
malefactor?

Amphil. Some are of opinion that the
pzince by his power imperiall and pzoroga-
tiue may pardon and remit the penaltie of any
law, either diuine, or humane, but I am of opi-
niõ that if Gods law condemne him, no pzince
ought to saue him, but to execute iudgement,
and iustice without respect of persons to all in-
differently. But in causes wherin Gods lawe
doth not condemne him, the pzince may par-
don the offender, if there appære likelyhøde
of amendment in him. And yet let the pzince
be sure of this, to answere at the day of iudg-
ment befoze the tribunall scate of GOD, for
all the offences that the partie pardoned
shall commit any time of his life after. For
if the pzince had cutte him off when the
lawe

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lawe had passed on him, that euill had not been committed. To this purpose I remember I haue heard a certeine pzetie apothegue uttered by a iester to a king. The king had pardoned one of his subiectes that had committed murther, who being pardoned committed the like offence againe, and by meanes was pardoned the second time also, and yet filling vp the measure of his iniquitie, killed the third, and being brought before the king, the king being very sozie, asked why he had killed thre men, to whom his iester standing by replied, saying: No (O king) he killed but the first, and thou hast killed the other two: for if thou hadst hanged him vp at the first, the other two had not bene killed, therfore thou hast killed them, and shalt answer for their bloud. Which thing being heard, the king hanged him vp straightway as he very well deserved: yet notwithstanding I grant that a pzince by his power regall, and prerogative imperial may pardon offenders, but not such as Gods lawes and good conscience doe condemne, as I said before. The power of a pzince is comprehended In Rebus licitis in Deo, but not In Rebus illicitis contra Deum: In things lawfull in God, not in things vnlawfull contrarie to God. No power or principalltie vpon the earth
whatsoever

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whatsoever may dispense with the lawe of God, but what it setteth downe must stand inuiolable. Wherefore if it be asked me wherein a prince may pardon any malefactor, I answer for the breach or violation of any humane lawe, ordinance, constitution, statute, or sanction, but not against Gods word and lawe in any condition.

Theod. How is iustice ministred there, sincerely and truly, so as the poore haue no cause iustly to complaine, or otherwise?

Amphil. If any haue cause to complaine (as alas too many haue) it is for want of due execution of the lawes, not for lacke of good lawes. For God be praised there be many good lawes, but indeed now and then through the negligence of the officers they are coldly executed. But if the lawes there in force were without parcialitie duly executed, there should be no iust occasion for any to complaine. And truly to speake my conscience there is great parcialitie in the magistrates and officers, nay great corruption. For if a rich man, and a poore man chance to haue to doe before them, the matter I warrant you shall quickly be ended, and my life for yours shall go vpon the rich mans side, notwithstanding the poore mans right be apparent to all the world. But
if

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if two poore men of equall estate go to law together, then their sute shall hang three or four yeres, peradventure seuen yeres, a dozen, yet twentie yeres before it be ended, till either the one, or both be made beggers. For reformation whereof I would wish iudges and officers to respect the cause, not the persons, the matter, not the gaine: and not to regard either letter or any thing else, which might be sent them to peruert true iudgement. And iustice being ministred, then to read ouer their commendatorie letters in Gods name, remembering what the wise man saith: Gifts blind the eyes of the wise, and peruert iudgement. The lawiers I would wish to take lesse fees of their clients. For is not this a plaine theft before God to take ten, twentie, or forty shillings of one poore man at one time, and so much of a great sort at once, and yet to speake neuer a word for the most part of it? And notwithstanding that they can be present but at one barre at once, yet will they take diuers fees of sundry clients to speake for them at three or foure places in one day. The other officers who grant forth the warrants, the Subpoenas, the Scire facias, and diuers other writs, and those who keepe the scales of the same, I would wish to take lesse fees also. For is not this

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his too vnreasonable to take a crowne, or ten
 shillings for writing six or seven lines, or little
 more. And then the keeper of the seale, for a lit-
 tle ware, he must haue as much as the other.
 And thus they sucke out (as it were) enen the
 very marrowe out of poore mens bones. The
 shirifs, bailifs, and other officers also, I would
 wish, for fees, for bribes, for friendship and re-
 wards, not to returne a Tarde venit, or a Non
 est inuentus, when they either haue sent the
 partie word to auoid conertly, or else looking
 through their fingers see him, & wil not see him,
 forcing herby the poore plaintife to lose not on-
 ly his great & importable charges in the lawe,
 but also peraduenture his whole right of that
 which he sueth for. Thus let euery officer by
 what kind of name or title soeuer he be called,
 or in what kind of calling soeuer he be placed,
 doe all things with single eie, and good con-
 science, that God may be glorified, the com-
 mon peace maintained, iustice supported, and
 their owne consciences discharged against
 the great daye of the Lorde, when all flesh
 shall be conuented before the tribunall seate
 of G D D all naked as euer they were
 borne, to render accounts of all their doo-
 ings, whether they bee good or badde, and
 to receiue a rewards according to their deeds.

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By all which it appeareth that if any for want of iustice haue cause to complaine, it is thorow the corruption of iniquitie, avarice, and ambition of greedy and insatiabable cormorants, who for desire of gaine, make hauocke of all things, yea, make shipwrecke of bodies and soules to the deuill for euer, vnlesse they repent.

Theod. How farre are princes lawes to be obeied, in all things indifferently without exception?

Amphil. In all things not contrarie to the lawe of God and good conscience, which if they be against God, and true godlinesse, then must we say with the apostles, *Melius est deo obedire, quam hominibus*, It is better to obey God than man.

Theod. If the prince than doe set forth a lawe contrarie to the lawe of God, and do constrain vs to doe that, that Gods worde commandeth vs we shall not doe. In this or the like case, may subjects lawfully take armes, and rise against their prince?

Amphil. No, at no hand, vnlesse they will purchase to themselves eternall damnation, and the wrath of God for euer. For it is not lawfull for the subjects to rise vp in armes against their liege prince for any occasiō whatsoever.

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foeuer. For p^roofe whereof we read that our
sauiour Christ was, not onely obedient to
the maigistrates, and superio^r powers in
all things, but also taught his apostles,
disciples, and in them all people and nati-
ons of the world, the very same doctrine.
And therefore the apostle saith, Omnis ani-
ma potestatibus superioribus subdita sit? Let
euery soule submit himselfe to the higher
powers, for there is no power but of God. And
he that resisteth this power, resisteth the or-
dinance of God, and purchaseth to himselfe e-
ternall damnation. Peter also giueth the like
charge, that obedience in all godlines be giuen
to the superio^r powers, and that p^raiers and
intercessions be made, for kings and rulers,
and giueth the reason why, namely, that we
may lead Vitam pacificam, A peaceable life
vnder them.

Theod. Why? How than? If we shall not
resist them, then we do obey them in any thing
either good, or bad.

Amphil. No, not so neither. In all things
not contrarie to Gods word we must obey the,
on paine of damnation. But in things contra-
rie to the word and truth of God, we are thus
to doe. We must depose and lay forth our
selues both bodie, and goods, life, and lime, (our

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conscience onely excepted, in the true obedience whereof, we are to serue our God) euen all that we haue of nature, and committing the same into the hands of the p[ri]nce, submit our selues, and lay downe our necks vpon the block, choosing rather to die than to doe any thing contrarie to the lawe of God and good conscience. And this is that, that the apostles ment when they saide : It is better to obey God than man. Not that obedience to man in all godlinesse is forbid, but that obedience to God is to be preferred before the obedience to man.

Theod. What if the p[ri]nce be a tyrant, a wicked p[ri]nce, and an vngodly, is he notwithstanding to be obeyed ?

Amphil. Yea truely in the same order as I haue shewed before. For whether the p[ri]nce be wicked, or godly, hee is sent of G O D, because the Apostle saith : There is no power but of G O D. If the p[ri]nce be a godly p[ri]nce, then is hee sent as a great blessing from G O D, and if hee be a tyrant, then is he raised of G O D for a scourge to the people for their sinnes. And therefore whether the p[ri]nce be the one, or the other, he is to be obeyed as before.

Theod. And bee kings and rulers to
bee

bee beloued, and praised for of their subjects?

Amphil. That is without all doubt. For hee that hateth his prince in his hart, is a contemner of Gods ordinance, a traitour vnto GOD, and to his countrey: yea hee is to looe his prince as well as himselfe, and better, if better can bee, and to praye for him as for himselfe. For that an infinite number doe rest and depend vppon his Maiestie, which doe not so vppon himselfe. So that the miscarrieng of him, were the destruction (peraduenture) of manye thousands.

Theod. This being so, then hath Dnalgne great cause to praye for their prince, by whose woorthye indeuour, and wise gouernement, the state of that realme is so peaceably maintained.

Amphil. They haue great cause indeede not onely to loue hir Maiestie, but also to praye for hir Grace, and whosoever will not doe so, I beseech the LORD in the bowels of his mercie, to stoppe their breath, and to take them awaye quickely from the face of the earth. For by hir Highnesse wise gouernement, the realme is in peace, Gods worde flourisheth, and abundance

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of al things floweth in the same, the Lord God be praised therfore, and preserve hir noble Grace long to reigne amongst vs. Amen.

Theod. Let vs proceed a little further, I pray you how is the youth of that country brought vp in learning, or otherwise?

Amphil. The youth truely is well brought vp, both in good letters, nurture, and maners for the most part. For the better performance whereof, they haue excellent good schooles, both in cities, towne, and countries, wherein abundance of children are learnedly brought vp, But yet notwithstanding some parents are much to be blamed in the education of their children, for the most keepe their sonnes to schoole, but for a time, till they can write and read, and well if all that too, and very seldome or neuer doe they keepe them so long at their booke, as vntill they attaine to any perfect knowledge indeed. So that by this means learning doth and is like greatly to decay. And if one aske them, why they keepe not their children to schoole till they growe learned, they will answer, Because I see learning and learned men are little esteemed, and me thinke the best of them can hardly liue by the same. And therfore I will set him to an occupation, which will be alwaies sure. As herein they say
true,

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true, so I cannot but lament the small preferment now adaies that learning getteth in the world amongst men, & the smal account that is made of the same. This is the cause why learning doth, and will in time greatly decay. For who is he that hauing spent all his substance vpon learning, yea his bodie, strength, and all, and yet can hardly liue thereby, and maintaine himselfe withall, that will couet after learning, which is both so chargeable, and painfull to be come by?

Theod. Be there not Uniuersities, colleges, and free scholes, where youth may bee brought vp in learning Gratis without any charges to their parents?

Amphil. There are such places indeed. But alas they are abused & peruerterd to other ends than was intended by them at the first. For whereas those places had great liuings, rents, reuenues, & possessions given to them, it was to this onely end and purpose, that those poore childezen whose parents were not able otherwise to maintaine them at learning, should be brought vp vpon the charges of the house, and not those whose parents are able to maintaine them of themselues. But now we see the contrarie is true, and whereas they were giuen to maintaine none but the poore only, now

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they maintaine none but the rich onely. For except one be able to giue the regent or pryncesse of the house, a peece of money, ten pound, twentie pound, fortie pound, yea, a hundred pound, a yoke of fatte oxen, or a couple of fine geldings, or the like though he be neuer so toward a youth, nor haue neuer so much need of maintenance, yet he comes not there I warant him. If he cannot preuaile this way, let him get him letters commendatory from some of reputation, and perchance he may speed, in hope of benefite to insue. So that the places in the vniuersities and free schooles, seeme rather to be solde for money and friendship, then giuen gratis, to them that haue neede, as they ought to be.

Theod. Are there not many inferior schooles in the country besides, both for the instruction and catechising of youth?

Amhpil. There are so, almost in every parish. But alas, such small pittance is allowed the schoolmaisters, as they can neither buy the libraries, nor which is lesse, hardly maintaine themselves, which thing altogether disuadeth them from their bookes, and is occasion why many a one snorteth in palpable ignorance all daies of their life.

Theod. Would you haue any man without exception, to take vpon him the office of a school

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scholmaister, and to teach the youth ?

Amphil. No at no hand. First I would wish that euerie one that is a scholmaister, how learned, or vnlearned soeuer, should be examined, as wel for his religion, and his sufficiencie in knowledge, as also for his integritie of life, & being found sound in them all, to be allowed & admitted to teach. For if euerie one that wold should take vpon him to teach without further triall, then might there great inconuenience follow. For papists and other schismatickes, apostataes, or else whatsoeuer, might thrust in themselues, & so corrupt the youth. Ignorant & vnlearned wold take vpon them high learning, & so delude their schoolers. And if his life should not be answerable to his profession, then should he peruert his auditoie also. Therefore in my iudgement is there great choise to be made of scholmaisters. Thus they being tried, let them be admitted gratis, by authoritie. But now there is great abuses herein, for being found sufficient in all respects, yet must he be constrained to take a license, whether he will or not, and must pay x. xvi. or xx. shillings for it & yet will this serue him no longer, than he trieth in that dioces, & comming into another he must pay as much there for y^e like license also, whereas peraduenture he shall scarcely get so

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much clere in thze o2 foure yeres, in that dioc-
ces, they haue such fat pasture. But if they
would nēdes haue them to haue licenses,
(which I grant to be very good.) I would wish
they might haue them gratis, without mony,
foz if it be lawfull foz them to teach foz mony,
it is also lawfull without. And if they be not
wo2thie, it is pittie that mony should make
them wo2thie, and againe, if they be wo2thie,
it is pittie that without mony they cannot be
so accepted.

Theod. What way were best to be taken
foz the good education of youth?

Amphil. It were good (if it might be brought
to passe) that in euery parish thzoughout the
Kealme, there were an indifferent able man
appointed foz the instruction of youth in good
letters, hauing a reasonable stipend alowed
him of the same parish foz his paines. But
now they teach and take paines, foz little o2
nothing, which vtterly discourageth them, and
maketh manie a colde scholer, in Dnalgne, as
experience daily teacheth.

Theod. Be there men of all kinde of trades,
occupations, and artes, as there be in other
countries.

Amphil. Yea, truely: there are men of all
sciences, trades, mysteries, faculties, occupa-
tions

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zions, and artes whatsoeuer, and that as cunning as any be vnder the sunne. Yea, so expert they be, as if they would let a thing alone whē it is well, they were the brauest workmen in the world. But as they seeke to excell and surpass al other nations, in finenes of workmanship, so now and than they reape the fruits of their vaine curiosity, to their owne detriment, hinderance, and decay.

Theod. How liue the marchant men amongst them, are they rich and wealthy, or but poore?

Amphil. How should they be poore, gaining as they do, more then halfe in halfe in euery thing they buy or sell? And which is more, sometimes they gaine double and triple, if I said quadzuple I lied not.

Theod. I pray you how can that be so?

Amphil. I will tell you. They haue mony to lay forth vpon euery thing, to buy them at the first, and best hand, yea, to ingrosse, and to store themselues with abundance of al things. And then will they keepe these marchandize till they ware verie scarce, (and no maruaile for they buy vp all things) and so consequently deere. And then will they sell them at their owne prices, or else (being able to beare the mony) they will keepe them still. By this means

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they get the deuill and all, besides these, they haue a hundred slights in their budgets to rake in gaine withall.

Theod. I pray you what be those?

Amphil. They will go into the countries, and buy vp all the wooll, cozne, leather, butter, cheese, bacon, or else what marchandize soeuer they knowe will be vendible, and these they transport ouer seas, whereby they gaine infinite summes of mony.

Theod. That is woonderfull that they are so permitted: are there no lawes, nor prohibitions to the contrarie, that no wooll, cozne, or leather, shoulde be transported ouer seas?

Amphil. There are good lawes, and great restraints to the contrary, in so much as they be apparent traitors to God, their prince and country, that carrie any of the foresaid things ouer without speciall licence thereto. Yet notwithstanding, either by hooke, or crooke, by night or day, by direct, or indirect meanes, either knowne or vnknowne, they will conueigh them ouer, though their owne country want the same. But to auoide all dangers, they purchase a licence, & a dispensation for mony, bearing the prince in hand that they do it for some good cause, when indeed the cause is their owne priuate

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private gaine. And for the speedier obtaining of their desires, they demand licence for the carriage over but of so much and so much, when in truth they conuey over vnder the colour of this their licence ten times, twenty times, yea, a hundred times, five hundred times, yea, a thousande times as much more. And thus they delude their prince, impouerish their country, and enrich themselves, feeding, clothing and enriching our enemies with our owne treasure. Hereby it cometh to passe that all things are dearer, and scarser, than otherwise they would be, if restraynt were had, and I warrant them many a blacke curse haue they of the poore commons for their doing.

Theod. Would you not haue licences granted for the transporting over of such things for no cause?

Amphil. Yes. But first I would haue our owne people serued that they wante not in any case. For it is very vnnimete to feede forren nations, and our owne country starue at home. But if it were so, that Dnalgne flowed in abundance and plentie of all things, whatsoeuer are necessarie for the vse and sustentation of man in this life, and other nations (prouided that they bee our friends
and

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and of christian religion) wanted the same, then would I wishe that some of our superstition might be erogate to them, to the supplie of their necessities, but not otherwise. And this standeth both with the lawes of God, charitie, and good conscience.

Theod. These are marneilous sleights to get mony withall. But I pray you haue they no moze?

Amphil. They want none I warrant you, for rather than to faile, they haue their falsse waights, their counterfet ballances, their adulterate measures, and what not, to deceiue the poore people withall, and to rake in mony. But the Wise man telleth them, that falsse ballances, counterfet weightes, and vntrue measures are abhomination to the Lord. And the Apostle telleth them, that God is the iust reuenger of all those that deceiue their brethren in bargaining. And yet shall you haue them in the sale of their wares to sweare, to teare, and protest, that befoze God, befoze Iesus Christ, as God shall saue my soule, as God shall iudge me, as the Lord lineth, as God receiue me, as God helpe me, by God and by the world, by my faith and troth, by Iesus Christ, and infinite the like othes, that such a thing cost them so much, & so much, and it is woorth
this

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This much, and that much, when in truth they
weare as false, as the liuing Lord is true, as
their owne consciences can beare them wit-
nesse, and I feare me will condemne them at
the day of the Lord, if they repent not. For if
a thing cost them ten shillings, they will not
blush to aske twentie shillings for it. If it cost
them twentie shillings, they will not shame
to aske forty shillings for it, and so of al others,
doubling, tripling, and quadzupling the price
thereof without either feare of God, or regard
of good conscience.

Theod. What say you of the Drapers, and
cloth sellers, liue they in the same order that
the other doe?

Amphil. Of Drapers I haue little to say,
sauiug that I thinke them cater cosins, or cosin
germans to merchants. For after they haue
bought their cloth, they cause it to be tentered,
racked, and so drawne out, as it shall be both
broader, and longer than it was when they
bought it almost by halfe in halfe, or at least by
a good large lile. Now the cloth being thus
stretched forth in euery vaine, how is it possi-
ble either to endure, or hold out, but when a
hower of raine taketh it, then it falleth and
shrinketh in, that it is shame to see it. When
haue they their shops and places where they
sell

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sell their cloth commonly very darke and obscure, of purpose to deceiue the buiers. *But* *Caueat emptor* (as the old sayeng is) Let the buiers take heed. For *Technas machinant*, & *retia tendunt pedibus*, as the sayeng is : They meane deceit, and lay snares to intrap the feet of the simple. And yet notwithstanding they will be sure to make price of their racked cloth double, and triple more than it cost them. And will not sticke to swear, and take on (as the other their confraters befoze) that it cost them so much, and that they doe you no wrong. We giue them grace to haue an eie to their consciences, and to content themselves with reasonable gaines.

* Theod. I thinke there is great fault to be found in the first makers of the cloth, for the naughtinesse thereof, as well as in the Dealers, is there not ?

Amphil. No doubt of that. For some put in naughty wool, and cause it to be spun & drazed into a very small thred, and then compounding with the Fuller to thicke it very much, and with the Clothier also to sheare it very lowe and with some liquide matter, to lay downe the wooll so close, as you can hardly see any wale, and then selleth it as though it were a very fine cloth indeed. Other some mixe good
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wooll, and naughty wooll together, and vsing it
as before, they sell it for principall good cloth,
when it is no thing lesse. And then for their
further aduantage, euery baine, euery ioint,
and euery thzed must be so tentered and rac
ed, as I warrant it for ever being good af
ter. Now it being thus tentered at his hands,
and after at the Drapers handes, I pray
you how should this cloth be ought, or endure
long?

Theod. Be there Goldsmithes there any
store also, as in some other countries there be?

Amphil. There are inow, and more than
a good meanie. They are (for the most part)
very rich, and wealthye, or else they turne
the fairest side outwarde as manye doe in
Onalgne. They haue their shops and stall
fraught and bedecked with chaines, rings,
golde, silver, and what not woonderfull rich.
y. They will make you any monster, or
antike whatsoeuer of golde, silver, or what
you will. They haue store of all kinde of
plate whatsoeuer. But what? Is there no
deccit in all these goodlye shewes? Yes too
many. If you will buy a chaine of golde,
a ring, or any kinde of plate, besides that
you shall paye almost halfe in halfe more
than it is woorth (for they will persuade
you

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you the workmanship of it comes to so much, the fashion to so much, and I cannot tell what you shall also perhaps either haue that golde which is naught, or else at least mixt with other drossie rubbish, and refuse mettall, which in comparison is good for nothing. And sometimes or for the most part you shall haue tinne, lead, and the like mixt with siluer. And againe in some things some will not sticke to sell you siluer gilt for gold, and well if no worse too now and then. But this happeneth very seldome, by reason of good orders, and constitutions made for the punishment of them that offend in this kind of deceit, and therefore they seldome dare offend therein, though now and then they chance to stumble in the darke.

Theod. Haue you good wines in Dnalgne?

Amphil. Indæde there are excellent wines as any be in the world, yet not made within the Realme, but comming from beyond seas, which when the vintners haue once got into their clouches, and placed in their sellers, I warrant you they make of one hogshead almost two, or at least, one and a halfe, by mixing & blenting one with another, & infusing other liquor into them. So that it is almost vnpossible, to get a cup of pure wine of it selfe at the fauerne. But harsh, rough, stipticke, and hard wine,

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wine, neither pleasant to the mouth, nor whole-
some to the bodie. And notwithstanding that
they gaine (we neare) one hogshhead in another,
yet shall their measures, their gallons, pints,
and quarts be so spare, and their prices so hie,
that it is woonderfull to see. And if a poore sim-
ple man go to drinke a pint of wine for the
strengthening of his bodie, and for necessities
sake onely, he shall be sure to haue that wine
brought him, that is too bad, though his monie
(I am sure) is as good as the rich mans. But if
a man of countenance come to drinke for plea-
sure & nicenesse, he shall haue of the best wine
in the seller, though his mony be no beter than
the poore mans. With infinite the like abuses,
which I omit.

Theod. Haue you any thing to say of But-
chers, and those that kill and sel meate to eate?

Amphil. Nothing but this: that they are not
behind in their abuses, fallacies, and deceits.
For whereas they pay a certeine price for a
fat beefe, they are so impudent that they thinke
their market is naught, except they may gaine
halfe in halfe, or the best quarter at the least.
And to the end their meate may be more sale-
able to the ste, the fairer, and the fatter, they
will kill their beasts, and suffer the blood to
remaine within them still, for this cause that

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it may incorporate it selfe in the flesh, and so thereby the flesh may not onely be the weigh- tier (for in some places they buy all by waight) but also may same both fresher, fairer, newer, tenderer, and yonger. And which is more commonly they vse to blowe, and puffe it vp with winde, to the end it may same bigger, fatter, and fairer to the eie. Or if the meate it selfe be leane, and naught, then will they take the fat of other meate, and pin vpon the same very artificially, and all to delude the eies of the beholders. And though it be neuer so old meate, tough, and stale, yet will they sweare, protest, and take on woonderfully, that it is very new, fresh, and tender. So that no more in them than in others, there is little conscience at all. There be some of them also now and then that will not sticke to sell meate which hath died (perchance) in a ditch, if it be worth the eating (which is most lamentable) and yet wil beare the world in hand that it is excellent meate, that it died kindly, and so sooth. So that hereby infinite diseases are caught, and many times present death insueth to the eaters thereof.

Theod. Is meate deere or good cheape there for the most part?

Amphil. It is commonly deere, seldome good cheape.

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cheape, and the reason is, bicause a sort of in-
satiabable cozmozants, greedie grassiers I meane
who hauing raked together infinite pasture,
feed all themselves, and will not sell for anie
reasonable gaine, and then must the But-
chers needes sell deere, when as they buye
deere.

Theod. Why? would you haue no grass-
ers, then how coulde there bee anie meate
fatted?

Amphil. Yes I would haue grassiers. But
I would not haue a few rich cobs to get into
their clowches almost whole countries; so as
the poore can haue no reliefe by them. For by
this meanes pastures and groundes are not
onely exccessiuely deere, but also not to be got
of any poore men for monie, whereby it com-
meth to passe, that the poore are impouerished,
and the rich onlie benefited. For so greatly are
the poore hereby inthralled, that they can hard-
ly get a peece of ground to keepe so much as a
poore colw or two vpon for the maintenance of
themselues, and their poore families. This is a
great abuse: for by this meanes rich men eate
by poore men, as beasts eate by grasse.

Theod. Doe the gentlemen and others;
take in commons & inclosures (as your words
seeme to implie) for their better feeding?

C. 2.

Amphil.

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Amphil. Yea, almost all indifferently. For whereas befoze was any commons, heathes, mozes, plaines, or free places of feeding for the poore and others, euen all ingenerall, now you shall haue all seuerall, inclosed, and appropiate to a few greedy gentlemen, who will neuer haue inough, till their mouths be full of clay, and their bodie full of grauell. Commons and mozes which were wont to be the onely state of the poore, & wher vpon eche might keepe cattle, both neate and sheepe, according to his estate, are now taken from them, wherby manie are constrained either to famish, or else to beg their bzeade from doore to doore. So that in pzoces of time if these inclosures be suffered to continue, the state of the whole Realme will mightily decay, a few shall be enriched, & many a thousand poore people both men, women, and children, in citie and countrie, vtterlie beggered. Oh it was a goodlie matter, when the poore man might turne out a colv, or two, & certeine numbers of sheepe to the commons, and haue them kept well vpon the same, both winter & sommer, freely without costing them ought, whereas now they are inclosed, made seuerall, and imployed to the priuate commoditie of a few ambitious gentlemen, so as the poore man cannot keepe so much as a pig or a geese vpon the

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the same.

Theod. It is great pittie that such oppres-
sion of the poore should be borne withall or suf-
fered in any of what degree soener.

Amphil. It is so. But what than. You shall
haue some that not for the benefit of grasing,
and feeding onely will take in commons, and
inclosures, but also some that for vaine glorie,
worldly pompe, promotion & foolish pleasure,
will not sticke to pull downe whole towne,
subuert whole parishes, and turning forth all
a begging, rather then to faile; make them
parkes, chases, warrants and I cannot tell
what of the same: And when they haue thus
done, their bucks, their does, their stags, harts,
hinds, conies, and the like, not onely not feed,
intra gyrum suum, Within their circuit, but
eate vp and deuoure all the poore mens fields,
coyne, grasse and all. So that it is hard if any
poore mans coyne scape their fangs within a
dozen myles compasse, which is a pittifull and
lamentable case.

Theod. Would you not haue parkes, and
chases for game?

Amphil. I disallowe them not. But I would
not haue them to be made of the poore mens li-
uings, nor yet to stand to the preiudice of the
whole country adioiuning. Therefore if they

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will haue parkes and chases. First let them see that they be of their owne proper lande, and then that they be no annoiance to the country about, and then let them haue them in the name of God.

Theod. Be there any grasters of sheepe there also.

Amphile. Two manie, if it pleased God. For now a querie meane gentleman if he can pretend (though neuer so little) title to any manor, heath, moore, or pasture, he will haue it. *quo iure* quant in iuria. Either by hope or croke. And whereas before time there hath bin a whole parish or towne maintained vpon the same, now is there no bodie there dwelling, but a sheepeheard and a dogge lolling vnder a bush. Thus are whole parishes and townes made prais to rich grasters. Yea, you shall haue some grasters takepe five hundred, a thousand, five thousand, ten thousand, twentie thousand sheepe of his owne at one time, naine iudge you what infinite commodities arise hereof. Besides that, when they sell their wool (as though they gayned not inough otherwise.) it is a worde to see what subtilties, (I will not saie what falsities.) they vse in the sale thereof. As first, to intermixt and blente the good and naughtie wool

to giue

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together, to winde it vpppe closelie that it shall not be scene within. And which is moze, because they sell all by waight, they will not sticke to vse sinister meanes to make it please well in waight. Some lay it after it is clipped from the sheepes backe in a moist seller, vnderneath the grounde to the ende that the moisture, humiditie, and wette of the seller may insill into it, and so may please the moze. Othersome will cast wette salt into it, which in time will liquifie, and cause it to be the waightier. With manie other the like wicked sleights, and legerdimeanes, whereof soz that I would rather giue them a taste in hope of amendment, then a plaine description for feare of displeasing them, at this time I will omit to speake any moze till further occasion be offered.

Theod. Is the lande there possessed in common, or else is their proprietie in all things, and so consequently landlords?

Amphil. There is not onelie a proprietie in lands there, but also in all things else, and so landlords inow moze then be good ones.

Theod. Doe they let out their lands, their farmes, and tenements, so as the poze tenants may liue well vpon them.

Amphil. Oh no. Nothing lesse. But rather the contrarie is most true. For when a gentle man or other hath a farme, or a lease to let: first he causeth a surueior to make strict inquirie what may be made of it, and how much it is worth by yeere, which being found out, and signified to the owner, he racketh it, straineth it, and as it were so setteth it on the tenter hookes, stretching euery vaine, and toint thereof, as no poore man can liue of it. And yet if he might haue it fræly for this racked rent too, it were somewhat well. But (out alas, and fie for shame) that cannot be. For though he pay neuer so great an annuall rent, yet must he pay at his entrance a fine, or (as they call it) an income of ten pound, twenty pound, forty pound, threescore pound, an hundred pound, whereas in truth the purchase thereof is hardly worth so much. So that hereby the poore man if hee haue scraped any little thing together, is forced to disburse it at the first dash before he enter the doores of his poore farme, wherin, what through the excessive fine, and the vnrasonable rent, he is scarce able to buy his dog a lose, liuing like a begger, or little better all his life after. The time hath bene, and not long since, when men feared God, & loued their brethren, that one might haue had a house, with pasture

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lieng to it, yea good farmes, leases, and liuings
foz little o2 nothing. D2 (as some hold) foz a
Gods penie as they called it. But howsoeuer
it be, certeine it is, that that farme o2 lease,
which one might haue had then foz ten shil-
lings, is now woorth ten pound. Foz twentie
shillings, now is woorth twentie o2 threescore
pound. Foz fortie shillings, is now woorth
fortie pound, o2 an hundred pound and more.

Theod. When I perceiue, they let not out
their land after the old rent: doe they?

Amphil. No. You may be sure of that, they
loue nothing worse. They cannot at any hand
b2oke o2 digest them that would counsel them
to that.

Theod. Why? Haue not landlozds autho-
ritie, and may they not make as much of their
owne lands as they can? They count that good
policie, and I haue heard them say: Is it not
lawfull foz me to line vpon mine owne, and
to get as much foz it as I can?

Amphil. They must first consider that the
earth is the Lords (as the Psalmograph saith:
Domini est terra, & plenitudo eius, The
earth is the Lords, and the fulnesse thereof.)
and all that dwelleth therein. And therefore
being the Lords in proprietie, it is theirs but
in vse onely. And yet not so, But that they
ought

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ought to lay it forth to the support of the poore,
that all may live jointly together, & maintaine
the state of the common wealth to Gods glorie.
For other wise if a few rich coes shuld haue al,
& the poore none it shuld come to passe, that the
state of the comon wealth would soone decay, &
come to confusion. They ought also to consider
how they came by their lāds, whether by right
or wrong. If by right, then are they bound by
Gods lawe, and good conscience to let forth the
same so as the poore may well live upon them.
But if they possesse the wrongfully, their ought
they to surrender their title, and giue it to the
right heire: but take them with that fault & cut
of their necks. No man ought to pole and pille
his brother, nor yet to exact, and extort of him
more than right, & reason requireth, being sure
that the same measure which he measureth to
others, shal be measured to him againe. Euery
one must so deale with his owne, so let it out, &
so liue as others may liue by him & not himselfe
alone, for the earth is comon to all Adams chil-
dren, & though fortune haue giuen more abun-
dance to some than to other some, yet same na-
ture hath brought forth al alike, & will receiue
them againe into hir wombe alike also. And
therefore ought euerye christian to doe to o-
thers, as they would wish to be done to, which
lawe

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lawe if it were obserued well, would cut of al oppression whatsoeuer.

Theod. I pray you how came noble men, and gentlemen by their lands at the first?

Amphil. Cicero saith that in the beginning befoze the woꝛld was impeopled men cōming into huge & wast places inhabitable, either toke to theselues as much land as they would or else toan it by y^e sword, bought it by purchase, had it by gift, or else receiued it from their forefathers, by lineal descent, or hereditary possession. Which saieng of his must needs be true both in the people of the former woꝛld & in vs also. Then seeing this is so, ought not euery good christian to let sooth his lande, so as poore men may liue vpon it as wel as himselfe: whosoever doth not this, eschewing al kind of exaction polling, pilling & shaning of his poore tenants, he is no perfect member of Christ, nor doth not as he would he done by.

Theod. You talked befoze of fines, and in comes, what if a poore man be not able to paye them, what then?

Amphil. Then may he go sue hys selfe, for house gets he none, y^e deuill shal haue it befoze him, if he will giue him mony enough: no, if y^e fine be not paid (though y^e rent be neuer so gret) he shal haue a fig, as lone as a house. If y^e a poore man haue got neuer so litle a stock to liue vpon, & to maintain

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maintaine his occupation or trade withall, yet shall he be constrained to sell the same, yea, peradventure all the goods and implements he hath to pay this fine, so that during y^e whole terme of his life, he shall hardly recover the same againe. And then his lease being expired, out of doores goes he, so that he is not able to pay as great a fine or greater than before. Thus are many a one with their wives, children, and whole families turned out a begging, and die not a few of them in extreme misery.

Theod. I thought one might haue had a farme, or a lease for a reasonable rent yeerely, without any fine or income paieng.

Amphil. One would thinke so. For paieng as much yeerely, as can be made of the thing it selfe, I wonder what deuill put it into their heads, to receiue such fines and incomes to burden the poore withall. The deuill himselfe I thinke will not be so strait laced, nor yet so regard to his seruants, as they are to their poore tenants. For whereas they will not let out a farme or a lease for one and twentie yeeres without a great fine, the deuill will giue them his whole territorie and kingdome of hell, to their inheritance for euer, and that freely, paieng nothing for the same. And yet notwithstanding

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standing all this. There are some landlozds,
(nay lewdlozds) that hauing racked their
rents to the vttermost, exacted fines, & made
all that euer they can of their farmes, will yet
proceede further, and as men neuer content
with inough, will haue their pooze tenants to
pay a yeere or two yeeres rent before hande,
promising them (before they haue it) that they
shall pay no moze rent ycerelie, till the same be
runne vp. But when they haue it, they pay
their yeerely rent notwithstanding, and neuer
receiue any restitution for the other. And at
euerie change forsooth they must take newe
leases, and pay new fines, being bozne in hand
that their leases before are insufficient, and of
no effect. And sometimes foure or fve yerres
yea, ten, twentie, fortye, or fiftie yeeres before
their former lease be expired, shall they be con-
strained to renew their leases, and disburse
great somes, or else haue their houses taken o-
uer their heads. Besides, as though these pol-
lages and pillages were not ill enough, if their
leases be not warely and circumspectly made
(all quirks, and quiddities of the lawe obser-
ued) they will finde such meanes (or else it shal
go verie hard) that the pooze man shall for-
feit his lease, before his lease be expired: which
thing if it happen, out goes the pooze man,
come

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come on it what will.

Theod. Are the instruments, the writings, & rōueiāces in that land so intricate, as they are hard to be kept, for so I gather by your wordes.

Amphil. Yea truly. For whereas in times past when men dealt byrightly, and in the feare of God, five or seven lines was sufficient for the assurance of any pēce of land whatsoeuer, now 40. 60. 100. 200. 500. nay a whole skin of parchment, and sometimes 2. or 3. skins will hardly serue. Wherin shalbe so many provisions, so many circumstances, so many exceptions, particles, & clauses, & so many obseruances, that it is hard for a poore ignorant man to keep halfe of the: and if he fail in one of the left you knowe what followeth. In former time a mā's bare word was sufficient, now no instrument, band, nor obligation can be sure inough.

If y^e vpo vs, what shal becom of vs? we are they of whom the prophet speaketh, saierg: Where is no faith, there is no truth nor righteousness left vpon the earth. God be mercifull vnto vs.

Theod. Seeing that farms, and leases are so deere, I am perswaded that euerie thing else is deere also: is it not so?

Amphil. Yea truly it cannot be chosen. And yet it is strange, that in abundance of althings there shuld be dearth of all things, as there is.

Theod. Who is it long of, can you tell?

Amphil.

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Amphil. Truly of the landlozds onlie in my
simple indgment: for whenas they inhance the
rents, & set their fines on tenter as they do, how
should the poore man do: Must he not sel al his
things a great deale the dærer: Else how shuld
he either saue himselfe, pay his rent, or main-
taine his familie: so that these greedy landlozds
are the very causers of al the berth in Dyalgne
for truly they are worse than the caterpillers &
locusts of Egypt, for they yet left some thing
vndeuoured, these nothing, they spoiled but for
a time, these for euer: these by commandement
from God, these by commission from the diuel.

Theod. How I pray you doe these iollie
fellows spend these wicked gotten goods?

Amphil. I shame to thinke, & I blush to tell
you how. For, for the most part, they spend it in
dicing, carding, bowling, tennis plateng, in ri-
oting, feasting, & banketing, in hauking, hun-
ting, & other the like prophane exercises: And
not onlie vpon these things do they spend their
goods (or rather the goods of the poore) but also
in pride their Summū gaudiū, & vpon their dan-
cing minions, that minse it ful gingerlie God
wot, tripping like gotes that an egge wold not
bryek vnder their feet: But herof inough, & more
than perchance wil please their deim'y humors.

Theod. Do they exceed in pride of apparel, or
are they very tēperate, & sober minded people?

Amphil.

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Amphil. They are not onely not inferior to any nation in the world in the excelsse of apparell, but are farre woꝛser, if woꝛser can be. For the taylers doe nothing else but inuent new fashions, disguised shapes, and monstrous formes of apparell euery day. Yea surely I thinke they studie moze in one day for the inuention of new toles, and strange deuises in apparell, than they doe in seauen yeeres, yea in all the daies of their life for the knowledge of Gods word.

Theod. We thinke then by your reasons it seemeth, that Tailoꝛs are the causers of all that monstrous kind of attire woꝛne in Dnalgne, and so consequently are guiltie of all the euill committed by the same.

Amphil. You say very truly. For Mali cuius author, ipsius mali, & malorum omnium quæ ex inde orientur, reus erit coram Deo. The authoꝛ of any euill, is not onely guiltie before God of the euill committed, but also of all the euill, which springeth of the same. Wherefore I would wish them to beware, & not Communicare alienis peccatis, To be partakers of other mens sinnes, soꝛ be sure they shall finde inough of their owne to answer for. But so far are they from making conscience hereof, that they heape vp sinne vpon sinne. For if a man
asketh

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askē them how much cloth, belnet, or silke wil
make a cote, a dublet, a cloke, a golwne, hosen,
or the like, they must needs haue so much, as
they may gaine the best quarter thereof to
themselues. So play they with the lace also: for
if tenne yards would serue, they must haue
twentie, if twentie would serue, they must
haue fortie, if fortie would serue, they must
haue sixtie, if sixtie would serue, they must
haue an hundred, and so forward. Besides that, it
must be so drawne out, stretched, and pulled in
in the sowing, as they get the best quarter of it
that way too. Then must there as much go for
the making, as halfe the garment is worth.
Besides this, they are in league, and in sex
with the Drapers and Cloth sellers, that if a
man come to them to desire them to helpe
them to buy a peece of cloth, and to bring them
where good is, they will straightway conduct
them to their feer, and whatsoeuer price hee
setteth of the cloth, they persuaade the buier
it is good, and that it is worth the money,
whereas indeed it is nothing so, nor so. And
thus they betwixt them diuide the spoile, and
he (the tailor) receiues his wages for his faith-
full seruice done. If a man buy a garment of
them made, hee shall haue it very faire to the
eye (therfore it is true: Omne quod gliscit non

est aurum, Cuerie faire thing is not the best
but either it shalbe lined with filthie baggage
and rotten geare, or else stretched & drawn out
vpon the tenter, so as if they once come to wet-
ting, they shrinke almost halfe in halfe, so as
is a shame to see them. Therefore I aduise eu-
ery one to see to his garments himselfe, and ac-
cording to the old prouerbe : Sit oculus ipsi co-
quus, Let his eie be his best cooke, for feare lest
he be serued of the same sawce, as manie haue
bene to their great hinderance.

Theod. I haue heard it saide that they vse
great ruffes in Dnalgne, do they continue them
still as they were wont to doe, or not ?

Amphil. There is no amendement in any
thing that I can see, neither in one thing nor in
other, but euery day woozser and woozser, for
they not only continue their great ruffes still
but also vse the bigger than euer they did. And
wheras befoze they were too bad, now they are
past all shame & honestie, yea most abhominable
and detestable, and such as the diuell himselfe
would be ashamed to weare the like. And if it
be true, as I heare say, they haue their starch-
ing houses made of purpose, to that vse and
end only, the better to trimme and dresse their
ruffes to please the diuels eyes withall.

Theod. Haue they starching houses of pur-
pose made to starch in ? Now truly that passe

fall that euer I heard. And do they nothing in
those brothell houses (starching houses I should
say) but onelie starch bands and ruffles?

Amphil. No, nothing else, for to that end on-
ly were they erected, & therfore now are conse-
crate to Belzebub and Cerberus archdiuels of
great ruffles.

Theod. Haue they not also houses to set
their ruffles in, to trim them, and to trick them
as well as to starch them in?

Amphil. Yea marry haue they, for either the
same starching houses (I had almost said star-
ching houses) do serue the turn, or else they haue
their other chambers and secret closets to the
same vse, wherein they tricke by these cart-
wheeles of the diuels charret of pride, leading
the direct way to the dungeon of hell.

Amphil. What tooles and instruments haue
they to set their ruffles withall. For I am per-
suaded they cannot set them artificially inough
without some kind of tooles?

Amphil. Very true: and doe you thinke that
they want any thing that might set forth their
diuelrie to the world? In faith sir no, then the
diuell were to blame if he should serue his cli-
ents so, that maintaine his kingdome of pride
with such diligence as they doe. And therfore
would you wist it, they haue their tooles and
instruments for the purpose.

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Theod. Whereof be they made I pray you,
or howe?

Amphil. They be made of yron and steale,
and some of brasse, kept as bright as silver, yea
and some of silver it selfe, and it is well, if in
processe of time they grow not to be gold. The
fashion whereafter they be made, I cannot re-
semble to any thing so well as to a squirt, or a
squibbe, which little children vsed to squirt
out water withall; and when they come to
starching, and setting of their ruffes, than must
this instrument be heated in the fire, the better
to stiffen the ruffe. For you know heate will
drie, and stiffen any thing. And if you would
know the name of this goodly toole, forsooth
the deuill hath giuen it the name a putter, or
else a putting sticke, as I heare say. They haue
also another instrument called a setting sticke,
either of wood or bone, and sometimes of gold
and silver, made forked wise at both ends, and
with this (Si diis placet) they set their ruffes.
But bicause this cursed fruit is not yet growen
to his full perfection of ripenesse, I will there-
fore at this time say no more of it, vntill I hear
more.

Theod. What is the leather in that country
excellent good, and wel tanned, or but indiffer-
ently. I haue heard some complaine of it.

Amphil.

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Amphil. There is of both sorts as of all things else, but as there is some naught (I can not denie) so is there other some as good as any is vnder the sunne. And yet I must needes confesse, there is great abuse in the tanners, makers, curriers, and dressers of the same: for you shall haue some leather scarcely halfe tanned, so that within two or three daies or a week wearing (especially if it come in any weat) will draight way become browne as a hare backe, and which is more, flate and run abroad like a disclout, and which is most of all, will holde out no water, or very little. And the saieing is (Erubesco dicere, I shame to speake it) that to the ende they may saue lyme and barkie, and make the speedier returne of their mony, they will take vp their hides befoze they bee halfe tanned, and make sale of them. And as herein they are faultie and much to be blamed, so in the surprising of their hides, they are worthy of reprehension. For that which they buy for ten shillings, they will hardly sell for twentie shillings, that which they buy for twentie shillings they will not willingly sell for fortie shillings. And thus by this meanes, they make shooes vnrasonable deere.

Theod. When the fault is not in the shoo-makers onely, that shooes be so deere?

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Amphil. There is fault inough in them al-
so. For whereas the others inhance the price of
their hides excessively, these fellows, racke it
very unconcionably. And yet if the shoes were
good, though deere, it were somewhat tollerable,
but when they shall be both naught, and yet
deere too, it is too bad, and abhominable. Now if
you aske the shoemakers in whom the fault
doth consist, they will answere you strait in the
tanner. But this is certaine, that as there is a
horrible fault in the tanner, so there is more, or
as much in the shoemaker. For first of all the
shoemaker liquoreth his leather, with waterish
liquor, kitchin stiffe, and all kinde of baggage
mingled together. And as though that were
not ill inough, they saie they vse to put salt in
the liquor, wherewithall they grease the lea-
ther of purpose, to the ende that the leather shal
neuer hold out water. And truelie it is verie
likelie, they doe so, or some such like thing, for
surelie almost none of their leather will holde
out water, nor scarcelie durt neither. Besides
this it is a woerde to see how lowely they
shall be sowd, with hottealles, and burn-
ing threedes, euerie stiche an inch or two
from another, so as with in two or three
daies you shall haue them seamerent and all
too betoone. And yet as though this were na-

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ill inoughe they adde moze. Sometimes they will sell you calues leather for cow leather, horse hides for ore hides, and truelie I thinke rotten sheepe skins for good substantial & durable stufte. And yet shall a man pay for these as well as for better stufte. And to the ende they may seeme gaudie to the eie, they must be stiched finelie, pincked, cutte, karued, raised, nickt, and I cannot tell what. And good reason, for else would they neuer be sold. The inwarde sole of the shoe commonlie shall be no better then a cattes skinne, the heeles of the shoes shall be little better. And if the sooles be naught (as they be indeede, yet must they be underlaied with other peeces of leather, to make them seeme thicke, and excellent stufte, whereas indeede they are nothing lesse. And to make the sooles stiffe, and harde, they must be parched before the fire, and then are they most excellent sooles, And such as will neuer be worne, no I thinke not in halfe a coopple of daies, which is a woonderfull thing. Oh, farewell former worlde, for I haue heard my father saie, and I thinke it most certeinly true, that a paire of shoes in those daies would haue kept a man as drie as a feather, though he had gone in water all the day therow,

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Yea, all the weeke thow, to the very last day, and would haue serued a man almost a whole yeere togither, with a little repairing. But now fīue or sixe paire, halfe a scoze, yea, twentie paire of shooes will scarcely serue some a yeere, such excellent stufte are they made of. But let all shoemakers tanners, and the rest, take heed, for at the day of iudgement they shall render accounts for this their doing. And here of hitherto.

Theod. Be there any Brokers, or such kind of fellows in your country?

Amphil. If it be a thing that is good, it is a doubt whether it be there, or no, but if it be naught (as brokerie is) then past peradventure it is there.

Theod. What maner of fellows are those Brokers, for truly their profession, and the vse thereof is vnknewne to me, saue onely that I haue heard of some of their dealings?

Amphil. Seeing that you are ignorant of this goodly myserie, and high profession of brokerie, and also so desirous to knowe the truth of them, I will in few words (as briefly as I can) declare vnto you the substance thereof. These Brokers are iolly fellows forsooth, and such as in the beginning of their occupation, haue either iust nothing, or else very little

at

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at all, who when they haue attempted, and as-
sailed by all kind of meanes, and waies to liue,
and cannot by any of them al either any thing
thiue, or which is lesse, not so much as main-
taine their poore estate withall, though but
meanly, then fall they into acquaintance with
loose, dissolute, and licentious persons, either
men or women, to whom all is fish that comes
to net, and who haue limed fingers, lining vp-
on pilfering, and stealing, and of these they buy
for little or nothing, whatsoever they shal haue
filched from any. And thus by this meanes in
processe of time, they feather their nests well
inough, and growe (many of them) to great
substance and wealth.

Theod. Will they buy any thing what-
soever commeth to hand?

Amphil. Yea all things indifferently with-
out any exception. All is good fish with them
that comes to net. They will refuse nothing
whatsoever it be, nor whom soener bringeth
it, though they be neuer so suspicious, no al-
though it be as cleere as the day, that it hath
bene purloined by sinister meanes from some
one or other. And can you blame them? For
why? They haue it for halfe it is woorth.

Amphil. What wares be they (for the most
part) which these Brokers doe buy and sell?

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Amphil. I told you they wil refuse nothing. But especially they buy remnants of silks, velvetts, satins, damasks, grograins, taffeties, lace either of silke, gold, silver, or any thing else that is worth ought. Other some buy cloakes, hosen dublets, hats, caps, coates, stockings, & the like. And these goodly merchandize, as they have them good cheape, so they will sel them againe to their no small gaines.

Theod. If this be true, that they will receive all, and buy al that comes to hand, than it must needs be that this is a great prouocation to many wicked persons, to filch & steale whatsoever they can lay their hands vpon, seeing they may haue such good vent for y^e same? Is it not?

Amphil. You say very true. And therfore I am perswaded that this dunghill trade of brokerie newly sprong vp, & coined in the devils minting house the shoppe of all mischiefe hath made many a thæse moe then euer would haue bin, & hath brought many a one to a shamefull end at Tiburne, & else where. Yea I haue heard prisoners (and not any almost but they sing the same song) when they haue gone to execution, declaime, & crie out against brokers. For said they, if brokers had not bin, we had not come to this shamefull death, if they would not haue receiued our stolen goods, we wouide neuer

haue

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have stolen them, and if we had not stolen them we had not bin hanged.

Theod. When it semeth by your reasons, that brokers are in effect accessory to the goods feloniously stolen, & are worthy of y^e same punishment y^e the others that steale thē are worthy of?

Amphil. They are so, if befoze they buy them they know precisely that they are stolen, & yet notwithstanding will not onely willingly buy them, but also rather animate, than disanimate them to perseuere in their wickednes, as this their greedy buieng of their wares both argue y^e they doe. This maketh many a tailor to aske moze cloth, moze silk, beluet, & lace, than he needeth, & all to the ende the broker may haue his share, for be they neuer so litle scraps or shreds or short ends of lace, or smal peces, of beluet, satin, silk or y^e like, the broker wil giue many for thē, with a wet finger. This maketh many servants to pilfer, filch, & purloin frō their masters, some a yard or two of beluet, satin, taffety, lace silk, & what not, some hats cots, cloaks, & the like & some one thing, some another: this hindereth the merchant man, is discomodious to y^e tailor, & beneficial vnto none, but to thīselues: & therefore as they be the seminaries of wickednes, so I beseech God, they may be supplanted, except they amend, which I hardly looke for at their hands.

Theod.

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Theod. What woulde you haue them to do, that they may exercise their trade, with good conscience, both before God, and the world?

Amphil. I would wish them to doe thus, which if they would doe, they might vse their trade in the feare of God, both with good conscience before the Lord, with honestie before the world, and finallie to the lesse detriment of the common wealth. First let them be sure, that the goods which they buy be truely and iustly come by of the sellers thereof. And to the end, that herein they may not be deceived. Let them examine the matter strictly, where they had it, whose it is, vpon what occasion they would sel it. And in conclusion not to buy it, vntill they haue gone themselues to the right owners of the goodes, and if they find all things well, that they may with good conscience buy it, let them giue reason for it, else not. And if euery brooker would deale thus, their would not so many false knaues bzing them such lauish of stolen goods, as they do, neither should their trade grow as it doth into hatred, and contempt.

Theod. You saide before (except I be deceived) that if they know before they buy any wares, that the same is stolen, if they than buy them, they are accessory to the same goods so feloniously

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felonously stolen, & so are woorthie of the same punishment, that the principals are woorthie of, I pray you what punishment is inflicted vpon accessaries in Dnalgne.

Amphil. Accessories are punishable by the lawes of Dnalgne with the same punishment that the principals are to be punished withall (for so the lawe standeth) but in the execution thereof, we see the cleane contrarie practised. For when as a theefe, or a fellow stealeth any thing, hee bringeth it to his receiuer, who though he knowe it to be stolen, yet with alacritie admitteth it into his custodie, and receiveth it, hereby making himselfe accessorie, and guiltie of the felonie committed. And yet notwithstanding when execution is to be done for the same, the principall is (peradventure) hanged vp, the other that is the accessorie is not once spoken of, nor none can saie blacke is his eie. But howsoever it be, I cannot be otherwise perswaded, but that the receivers, and accessories are a great deale more woorthie of death (by the penall lawes) than he who stealeth the thing it selfe whatsoever it be. Because if they had not any to receiue their stolen goods they would not steale at all. And therefore are the receivers (in my simple opinion) rather the authoꝛs, and the principals (especially if they

they know befoze they receiue it, that it is stolen) then they that commit the fact, and being the authoꝛs of the euill comitted, they are to be punished rather than the perpetrators of the fact it selfe. But foꝛ want of due punishment to be executed as well vpon the one as vpon the other, we see greuous crimes, and flagitious facts without all remorse, oꝛ feare of God, daily committed. Good lawes there are, both foꝛ the repressing of these, and al other enormities whatsoeuer, but the want of the due execution thereof, is the cause why all wickednes and mischief dooth reigne and rage euerie where as it doth, God amend it if it be his good pleasure. And thus much briezely of the noble science of brokerie.

Theod. What hospitalitie is there kept, oꝛ reliefe foꝛ the poore?

Amphil. Very smal. Foꝛ as foꝛ the poore tenants and comons, they are not able to maintain any hospitalitie, oꝛ to giue any thing to the poore, their rents are so raised, & their fines so inhanled, and yet notwithstanding they minister (I am perswaded) moze relæse to the poore than the rich & welthie doe: moze poore are fed at their dozes than at the rich: moze clothed at their hands than at the rich, & moze lodged and harboured in their poore houses, than in the rich.

rich. But yet can I not denie but that the gentlemen, & others keepe sumptuous houses, lusty ports, and great hospitalitie, but so as the poore hath the least part therof, or rather iust nothing at all. If the poore come to their houses, their gates be shut against them, where they stand frosse and snow, haile, wind or raine what soeuer, are forced to tary two houres, 3. 4. yea sometimes halfe a day, and then shal they haue but the refuse, and the very scraps neither. And well if they haue any thing too, in steed whereof they are sometimes sent to prison, clapt in irons, manicled, stocked, and what not. Whats is the almes that most men giue.

Theod. When it seemeth that the poore are simplie prouided for?

Amphil. They are so indeed, God amend it. And yet I am not so full of foolish pittie that I would haue all kind of beggers indifferently without any exception to be fed and nourished vpon the sweat of other mens blowes.

Theod. Doe you make a difference of beggers then? Are there two sorts of them?

Amphil. Yea, there are two sorts. One sort is of stout, strong, lustie, couragious, and valiant beggers, which are able to worke, and will not. These at no hand are not to be relieved (for qui non operatur non manducet, saith

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saith the apostle, He that will not worke, let him not eat) but are to be compelled to worke, and not to liue vpon other mens labours. For he that releueth these, maintaineth them in their idlenesse, and taketh awaie the childrens bread, and giueth it to dogs. These are as dogs, that liue vpon the spoile of the poore, but that labour and toile to get their lining with the sweat of their faces. If such fellowes as these will not worke, but liue vpon begging, let them be punished and imprisoned till they be content to worke. The other sort of beggers are they, that be old, aged, impotent, decrepitate, or lame, sicke, soze, or diseased, these I would wish should be looked vnto: and these are they that euerie Christian man is bound in conscience to releue.

Theod. What order would you haue obserued in these respects?

Amphil. The former sort of sturdie valiant beggers, which are able to worke and will not, I would wish them to be compelled to worke, or else not to haue any reliefe given them. And if they would not worke, to punish them, if that will not serue, to hang them vp. But herein I would wish a prouiso, that being content to worke, they might haue maisters provided them with reasonable wages, for many would faine worke.

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wooke, and can get none, and than if they will
not worke, to Tiburne with them. The other
sort of beggers which are either halt, lame, im-
potent, decrepite, blind, sicke, lame, infirme, and
diseased, or aged and the like. I woulde wish
that they should be maintained euerie one in
his owne parish, at the costs and charges of the
same. And if the parish be not able to maintain
so manie, then that there should be collections
and contributions made in other parishes to sup-
plie their want, and so the former pooze people
to be maintained thereupon. For wante of
which godlie order, and constitution, there are
infinite of the foresaid persons that die some in
ditches, some in holes, some in caues, and dens,
some in fields, some in one place, some in ano-
ther, rather like dogs than christian people.
For notwithstanding that they be neuer so
impotent, blind, lame, sicke, old, or aged, yet are
they forced to walke the countries from place
to place to seeke their releefe at euery mans
dore, except they wil serue or famish at home.
Such vnnecessaries is in Dnalgne. Yea, in such
cromps doe they flocke, and in such swarms,
doe they flow, that you can lightlie go no way,
but you shall see numbers of them at euerie
dore, in euerie lane, and in euerie pooze caue,
and as though this were not extremity inough

they drine them from citie to citie, from parish to parish, from towne to towne, from hundred to hundred, from shire to shire, and from country to country like flocks of sheepe. Here they dare not carrie for this Justice, nor there for that Justice, here for this man, nor there for that man, without a licence or a passport, whereas a man would thinke their old age, their hoare haire, their blindnesse, lamenesse, and other infirmities shoulde bee passports good enough for them to go abroad withal, if they cannot get reliefe at home. But if the former order that every parish should maintaine their poore were taken, then should they neither need to go abroad, nor otherwise want their daily reliefe.

Theod. Are there no hospitals, spittles, Lazar houses, almes houses, nor the like, for the reliefe of these poore people?

Amphil. Yes there are some such in cities, townes, and some other places, wherein manie poore are relieved, but not the hundred part of those that want. For the supplie wherof would God there might be in euery parish an almes house erected, that the poore (such as are poore indeed) might be maintained, helped, and relieved. For vntill the true poore indeed be better provided for, let them neuer thinke to please God. Is it not great pity when a man can passe

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no waste almost neither title nor country, but
shall haue both halt, blind, lame, old aged, sicke,
sore & diseased hanging vpon his leue, and cra-
uing of releefe: Whereas if the former order
were established, then should none at all need to
go abroad, but all shuld haue sufficient at home.
The reformed churches beyond seas, and euen
the French, Dutch, & Italian churches in Bra-
gne are worthe of great commendations herin,
& shal rise vp at the day of iudgment to our co-
demnation except we repent & amend our un-
mercifullnesse towards the poore. The good
churches following the counsell of the almighty
who biddeth that there be no begger amongst
vs, suffer neuer a one of their countrymen, nor
yet any other dwelling in their parish to beg or
solicite almes without his parish, nor yet in his
parish neither, but by annual contribution and
collections maintaine them, & minister to their
necessities in all things, which thing God
grant the churches of Bragne may once begin
to practise amongst themselves, that God may
be glorified, and the poore members of Christ
Jesus releued and maintained.

Theod. Be there husbandmen there, & such
others as manure and till the ground, for the
further increase of fruits, to the maintenance
of the common wealth:

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Amphil. There are of such indeed good store, and as excellent men in that kinde of exercise, as any be vpon the earth. They know exactly I warrant you, the times and seasons of the yeere, when euerie kinde of graine is to be sowed, and what ground is best for euerie kinde of corne. They are not ignorant also, howe to culture & dresse the same, and if it be barren what kind of dung is best to fatten the same againe. They know the nature, the propertie, & qualittie of euerie soile, and what corne it will bring: They know also when the ground is to be tilled, when not, how long it will bring forth good corne, how long not, when it ought to rest, when not, with all things else incident to the same.

Theod. I thinke they haue good farmes, and tenements, that are able to furnish their ground in this sort, for otherwise they were not able to keepe their oren, their horses, their seruants, and other necessities, belonging thereto, haue they not so?

Amphil. No truely haue they not. For some haue such fatte farmes, and tenements, as either will bring forth no corne at all (in a manner) or if it doe verie little, and that not without great cost bestowed vpon it. Other some haue houses with no lande belonging to them

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them at all, and yet notwithstanding shall pay
a good round some for the same also. And no
maruelle, for landlords, and gentlemen take
all the lands, and lyvelode whereupon there
poore tenants shoulde live into their owne
hands, and suffer not the poore husbandmen to
haue so much ground as will finde them corne
for the maintenance of their poore families, nor
which is more, scarcely to keepe one colt, horse
or sheepe vpon, for their continuall reliefe. Or
if they haue any they shall pay tenne times so
much as it is worth, to their vnter vnderling for
rent. But if landlords would consider that the
earth is the Lords, and all that is therein, and
that it is theirs, but onely in title, interest, and
propertie (hauing the souereigntie, or chieftie
thereof) and the poores in vse and possession,
and if they would remember that the poore
ought to live vpon the earth as well as they,
than would they not vse such tyrannie, such ex-
actions, such pooling, and pilling and the like as
they doe without all compassion.

Theod. There being such store of hus-
bandmen, and the same so expert in their agri-
culture as your words import they be, it must
needes follow, that there is great plentie of
corne, and all kinde of other graine, and the
same verie good cheape, is it not so?

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Amphil. There is great store of corne, and all kind of graine, no nation vnder the sunne like vnto it; but as I told you before, thoro the insatiable greedines of a few couetous cormorants, who for their owne priuate commoditie, transport ouer seas whole mountaines of corne, it is made sometimes very scarce. Otherwise there would be gret store at al times. And wheras you say it is good cheape, it is nothing lesse, as euerie daies successe prooeth true.

Amphil. How can that be, that there being such store of corne, yet should be deare also.

Amphil. I will tell you. It commeth to passe three manner of waies. First, for that landlords racke there rents so extreemely, and aduance their fines so vnreasonably, that the poore man is forced to sell euerie thing deere, otherwise he should not be able to pay his land lord his due, whereas if he had his farmes good cheape, he might afforde to sell good cheap. The second cause is (as I haue said) for that the same is carried and conueighed ouer Seas. The third cause is, thoro a sorte of ingraters, or sozestallers, who intercept euerie thing before it come at the market, or els being come to the market, and hauing mo-
ney

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ney at will, buy vp either all, or the most part, and carieng it into their cellos, and garners at home, keepe it till time of the yeere that cozne is scarce, and so consequentlie deere. And when there is want of it, then they sell it deere, and when there is plentye, then they make it deerer by buying it vppe in whole heapes as they doe. Thus you see by this meanes, these helleshe ingratours, and fozeftallers make cozne and all thinges else deere, all times of the yeere. Nowe iudge you what a horrible abuse is this for one man to buy vppe all thinges, and that not for anie neede or want in himselfe, but to sell it againe, deerer then they bought it, thereby to inriche himselfe with the impouerishing of many a thousande.

Theod. Is there not punishment for this horrible abuse, for me thinke great inconueniences doe followe it?

Amphil. There be great penalties, and forfeitures ordained, as well for the repressing of this, as of any other outrageous abuse, but they playe with this as with all other good lawes, they inuente quirckes, and quiddities, shiftes, and put offes ynough

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to blinde the eies of the magistrates, and to deliuer themselves (truly truly) from the danger and penaltie of the lawes. For they will say that they buy but for the necessarie provision of their owne families, and not to sell againe. And then when they doe sell it againe, they will beare you in hande: it was of their owne tillage. Or if this way will not serue the turne, then procure they another man to buy it with their owne mony vnder his owne name, and so to sell it againe when hee seeth tyme, but who hath the commoditie, iudge you. But if all these waies faile, then buie they it covertly, and sell it againe as covertly, and thus they buy and sell their owne soules for corruptible monie, which in the last day shall beare witness against them, and consume them: yea as Saint James saith: The monie which they haue vniustlie got with the polling and pilling of the poore, shall rise vp in iudgement against them, and the rust thereof shall eate and deuoure their flesh as it were a canker. But let these iollie felowes (as subtil and as politike as they would seeme to be) take heed vnto themselves and beware: for though they can blinde mens eies, and deceiue their iudgements, yet let them be sure, that they can not deceiue the iudgement of the Lord, but he
that

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that made the eyes shall surely see, and he who knoweth the secrets of all hearts, shall one day declare the same to their perpetuall confusion except they repent.

Theod. What be these husbandmen, honest, plaine dealing, and simple persons, and such as in whom, there is no abuse, or else fraudulent, deceitfull, and craftie persons?

Amphil. They are for the most part verie simple and plaine men in outward appearance yea such as if you sawe them, and heard them talke, you would thinke they had no gall, or that there were nothing in them in the world. But if you looke into their dailie exercises, practises, and deeds, you shall find them as craftie and subtil in their kind, as the diuell is in his, if it be possible. For the simplest of them all, if he make a bargaine with another, he will be sure to make it so as he himselfe may gain by it. And it is well too, if the other though neuer so wise, circumspect, or prouident, be not utterly deceiued (or to speake in plainer termes cosoned at their hands) such subtiltie, such policie, and such craftie conuenance they practise vnder the garment of simplicitie. Yea truly it is growne to be almost their profession to deceiue, defraud, and beguile their brethren, in so much as they count him a wise man, a worldly fellowe,

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selow, and such a one as will liue in the world that can not deceiue, and beguile men in bargaining. This is there Columbina simplicitas, (Say rather, Vulpina, et serpentina astutia) which Christ would haue at his childre to practise in all things all daies of their life. But so farre from this christian simplicitie are many, that their whole life (almost) is nothing else, than a continuall practise of fraud, and deceit, as for example. You shall haue some that sending corne to the market to be sould, they will put good corne in the top or mouth of the bag, to seeme faire to the eie, and in the bottome of the sacke, very good also (that when it is powdered forth of the same, it may yet seeme exceeding good still, but in the middell shall be neuer a good corne, but such as is mustie sprouted, and naught. Whereof can be made neither good bread nor drinke, for mans bodie. I haue knowne other some, that hauing a barren colwe, and being desirous to put hir away haue taken a calfe from another melch colwe, and so solde the former barren colwe with hir adulterate calfe, for a melche colwe, whereas there was nothing lesse. With infinite the lyke sleights, which for breuities sake I omit.

Theod. I perceiue then it is good for a man to be warre that deales with these simple
fooles:

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fooles?

Amphil. It were good so indeede, else he may chaunce to rough himselfe a daue for his labour. For I tell you the fore for all his crafte may go to schoole to these felowes, to learne the rudiments of deceit and craft. Such skilfull Doctors are they herein. If they sell you a colw, an ore, a horse or a mare, they will set the price on him I warrant you, and with all will protest and take on woonderfullie, that hee is but this olde, and that olde, this yongue, and that yongue. And which is worst of all, though they knowe a hundred faultes by them, yet will they not reueale anye vnto him that buyeth the same, which is a playne, and a manifest deceit befoze the LORD, and one daye shall be answered for, I dare be their warrant.

Theod. Would you haue euerie man to declare to the buyers the faultes and imperfections, which they knowe to be in those thinges that they sell, then shoulde he sell but a little?

Amphil. Cuery true christian ought to do so, or else besides that he doth not to others, as he would wish to be done to (for this is the chaine wherewith euery christia is bound to another,) he also breaketh the cords of charity & commiteth
most

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most horrible cosonage, and wilful presumptuous deceit befoze God, which is a fault punishable in the iustice of God, with eternall death, in the lake that burneth with fire and brimstone for euer. And seeing we ought to doe to others as we would wish to be done vnto vs, let y^e deceiuer aske of himself when he goeth about to deceiue, these questions. Would I my selfe be deceiued? Would I be cosoned? Would I be vndone and spoiled? Would I count him an honest man, or a good christian that would supplant me in bargaining? Oh no. No more ought I to doe to others, that which I would not should be done to my selfe. Besides this, consider that the apostle saith. The Lord is the reuenger of all such as deceiue their brethren in bargaining. If they would fall into this or the like consideration I doubt not, but fraud, deceit, lieng, dissimulation cosonage, & guile, would be abandoned and put to flight in short time which God grant.

Theod. Well, notwithstanding I cannot see how we could liue without husbandmen and manner of waie, could we?

Amphil. No truly. Neither king, prince, earle, duke, lord, knight, esquire, high nor low, rich nor poore, nor yet any potentate, power or principallitie vpon the earth (how great a ma-

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march soeuer) could liue or continue without
the vse of husbandrie and husbandmen. And
therefore they are not only to be beloued of vs,
but also to be preferred and to be made much
of amongst vs, without whose industrie and
labour no man could liue long vpon the face of
the earth. For this cause we read the vse of
husbandry to be commended vnto vs in sundry
places of holy scripture, and which is more the
kingdome of heauen many times to be com-
pared and assimiled to the husbandman. for di-
uers purposes and respects. And when Adam
our first parent was expelled paradise he was
by God himselfe intained to manure to dress
and till the ground, whereby we may see both
the antiquitie, annuientie, and excellencie of
husbandrie, euen from the very beginning of
all things. And therefore doubtles is it to be
had in reuerence and estimation of all men.
But hereof enough.

Theod. Iff there any Chandelers there are
in other places?

Amphib. Yea that there are inow I warrant
you, and more than deale iustly in euerie re-
spect.

Theod. What do they sell for the most part?

Amphib. Almost all things, as namely but-
ter, cheese, fagots, pots, pannes, candles, and a
thousand

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thousand other trinkets besides.

Theod. What be the abuses which they commit I pray you?

Amphil. Abuses quoth you? They dare not commit anie I trowe. But seeing you would so faine knowe, I will giue you an inkling of them. First they buy that butter, cheese, and other things, which is naught, because they may haue it for a little monie, and then sell it for verie good, this manie a poore promise and other can tell to be true. Or if they buy that which is good, then they either sell it wonderfull deere, or else keepe it till it be past the best, and yet offer it for as much and more than it cost them, Besides this that they keepe their butter & cheese till it be mustie and mouldy, till it smell that no man can eate it, they haue also their falsse waightes & counterfet measures to deceiue the poore people withall. And notwithstanding that they buy sometimes 2. or 3. fagots for a penie, yet wil they not tel one be it neuer so litle, vnder a penie, gaussing about the one halfe in the other. And as for the stumps whereof they make their candles, I am ashamed to speake of it. For whereas they should make them of good liquor and sweet, they make them of all kind of kitchen stuffe, & other stinking baggage, so that they shal waste & consume away

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away like vnto ware against the fire, and yet
shall neuer burne cleere, nor giue good light,
but run ouer, and about the candlesticke too
shamefully. And as for the wikes within the,
they are of hords, rope ends, & such other good
stuffe. Besides all this they haue sleights to
make the liquor of the candles alwaies to re-
maine soft, to the end it may waste & consume
the faster, with legions of the like diuises, God
be mercifull vnto vs.

Theod. What say you of the barbers, and
trimmers of men, are they so neate, and so fine
fellowes as they are said to be?

Amphil. There are no finer fellowes vnder
the sunne, nor experter in their noble science of
barbing than they be. And therefore in the ful-
nes of their ouerflowing knowledge (oh inge-
nious heads, & woorthie to be dignified with the
academe of follie and vain curiositie) they haue
inuented such strange fashions and monstrous
maners of cuttings, trimmings, shauings, and
washings, that you would wonder to see. They
haue one maner of cut called the French cut,
another the Spanishe cut, one the Dutch cut,
another the Italian, one the newe cut, ano-
ther the old, one of the brauato fashion, ano-
ther of the meane fashion. One a gentle-
mans cut, another the common cut, one

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cut of the court, an other of the country, with infinite the like vanities, which I ouer passe. They haue also other kinds of cuts innumerable, and therefore when you come to be trimmed they will aske you whether you will be cut to looke terrible to your enimie, or amiable to your friend, grime & sterne in countenance, or pleasant & demure (for they haue diuers kinds of cuts; for all these purposes or else they lie.) Then when they haue done al their feats, it is a world to consider, how their mowchatowes must be preserved and laid out, from one cheek to another, yea, almost from one eare to another, and turned vp like two homes towards the forehead. Besides that, when they come to the cutting of the haire, what snipping & snapping of the cyfers is there, what tricking, and friming, what rubbing, what scratching, what combing and clawing, what trickling & foyming, and al to saue but money you may be sure. And when they come to washing, oh how gingerly they behaue themselages therein. For then shall your mouth be holled with the lawther, or some that riseth of the balles (for they haue their swete balles wherewith all they use to washe) your eyes closed must be anointed therewith also. When snap go the fingers, ful brauely god wot. Thus this tragedie ended

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comes me warme clothes to wipe and dry him
withall, next the eares must be picked, and clo-
sed together againe artificially forsooth. The
haire of the nostrils cut away, and euery thing
done in order comely to behold. The last action
in this tragedie is the payment of monie. And
least these cunning barbers might seeme vn-
conscionable in asking much for their paines,
they are of such a shamefull modellie, as they
will aske nothing at all, but standing to the
cutesie and liberalitie of the giuer, they will
receiue all that comes how much soeuer it be,
not giuing anie againe I warrant you: for
take a barber with that fault, and strike off his
head. Po, no, such fellowes are *Raræ aues in*
terris, nigrisque similimi cygnis, Rare birds vpon
the earth, and as geason as blacke swans.
You shall haue also your ozient perfumes for
your nose, your fragrant waters for your face,
wherewith you shall bee all to besprinkled:
your musicke againe, and pleasant harmonie
shall sound in your eares, and all to tickle the
same with baine delight. And in the end your
cloke shall be brushed, and God be with you
Gentleman.

Theod. All these curious conceits in my
indgement are rather done for to allure and
prouoke the minds of men to be bountifull and

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liberall

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liberall towards them, than for any good else, which they bring either to the bodie or health of man?

Amphil. True it is that you say, and therefore you must needs thinke they are maisters of their science that can inuent al these knacks to get money withall. But yet I must needs say (these necessities set apart) barbers are verie necessarie, for otherwise men should grow verie ougglishom and deformed, and their haire would in processe of time ouergrowe their faces, rather like monsters, than comlie sober christians. And if it be said that any man may cut off the haire one of another, I answer, they may so, but yet not in such comelie, and decent maner as these barbers exercised therein can doe, and besides they knowe that a decorum in euerie thing is to be obserued. And therefore I cannot but maruell at the beastlinesse of some ruffians (for they are no sober christians) that will haue their haire to growe ouer their faces like monsters, and sauage people, nay rather like mad men than otherwise, hanging downe ouer their shoulders, as womens haire doth: which indeed is an ornament to them, being given them as a signe of subiection, but in man, it is a shame and reproch as the Apostle proueth. And thus much of barbers, and their Science.

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science.

Theod. Haue you surgeans, and physicians there, as in other places, and are they skilfull and expert in their mysterie, and not onelie skilfull, but also conscionable in their dealings, as well toward the poore as toward the rich?

Amphil. There are both surgeans and physicians good for. And as they be manie, so are they verie vnconscionable in their dooings, for as for both the one and the other so farre from godlinesse and good conscience in all things are they, as if a poore man that hath not monie to giue them at their pleasure, stande in need of their helpe, they will either not come at him, or if they doe, they will so handle him, as it were better for him to be hanged than to sustaine the paines, that they will put him to. But for the most part, neither of them both will come at him, but rather contemne him, and reiect him as a thing of naught, yea as much will they doe for the diuell himselfe, as for a poore man, if hee haue not money. And againe as long as moneye runneth, they will applye gentle and easie potions, medicines, and salues, bearing their patient in hand that he shall recouer without

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all doubt, with what disease maladie, or soze
soeuer he be infected, wheras in truth they can
doe nothing lesse . But Deficiente pecunia,
Monie wanting, they applie bitter potions,
nipping medicines, gnawing corrosiues, and
pinching plaisters to graue their patient
withal, therby to straine out what liquoz of life
(that is what monie or goods) they are able to
giue. And thus they abuse their gifts to the dis-
honor of God, the hurt of their felow b:ethren,
and their owne damnation except they repent.

Theod. Are surgeons and phisitions then
necessarie in a common wealth, as you seeme
to inferre?

Amphil. Salomon saith the Phisition (by
the which woordes he vnderstandeth both the
phisition and the surgeon, bicause the one is
cousin germaine to the other) is to be honored
for necessitie. And if for necessitie then must
it needes follow, that the same is most necessa-
rie in a common wealth. But as the god, lear-
ned, and discret phisitions and surgeons, are
necessarie, and may doe much good, so the vn-
learned, and naughtie (as the world is so full of
them) may and doe much hurt dailie as experie-
nce teacheth.

Theod. You say truth. But are all indiffer-
rently suffered to practise the same noble mi-
steries

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series of phisicke and surgerie, without any choyle or exception at all?

Amphil. There is to great libertie permitted herein. For now a daies euerie man ragge, and ragge, of what insufficiencie soeuer, is suffered to exercise the misterie of phisick, and surgerie, and to minister both the one, and the other, to the diseased, and infirmed persons, but to their woe you may be sure. Yea, you shall haue some that know not a letter of the booke (so farre are they from being learned, or skilful in the tooongs, as they ought to be, that shoulde practise these misteries) both men and women. young and old, that p̄suming vpon experience forsooth (for that is their greatest skil) will arrogate great knowledge to themselves, and more then the learnedst doctor vpon the earth will doe. And yet notwithstanding can doe in manner nothing at all. But if they chance at any time to doe any good (as forte luscus capiat leporem sometime by chance a blind man may catch a hare) it is by meere chance, and not by any knowledge of theirs. And yet shall this exploit of theirs be sounded forth with a trumpet, which indeede may hardly be blowne vp, with an oten pipe, for any praise it deserueth. This bringeth the laudable sciences of phisick and surgerie, into hatred, obloquy, & contempt,

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maketh it of no estimation in the world, and betterly discrediteth it amongst men. For when as any sick, infirmed, or diseased, either miscarieth vnder the hands of his phisition, or surgeon, or else when the medicine, or salve worketh not his effect then fall they to accuse the science it selfe, and to reproch it altogether, whereas in truth the whole blame consisteth in the ignorance of the practitioner himselfe. Great pitie it is therefore, that there is such libertie in permitting euery one that lust to prophane and to abuse, these venerable sciences of physicke and surgerie as they doe. For euery man though he know not the first principles, grounds or rudiments of his science, y lineaments, dimensions, or compositions of mans body, the pwoes, arteries, temperament, or constitution, no nor yet so much as the naturall complexion, qualitie, or disposition of the same, will yet notwithstanding take vpon him the habite, the title, y name, and profession of a phisition, or surgeon. This we see verified in a sort of vagarants, who run stragling (I wil not saie roging) ouer the countreies, and beare men in hand of gret knowledge when as there is nothing lesse in them. By which kind of theft, (for this roosoning thift is no better) they rake in great somes of money, which when they haue got, they leaue their
cures

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cures in the dust I warrant you, and betake them to their heeles as to their best refuge. And thus be the noble sciences of phisicke, and surgery vtterly reproched, the world deluded, and manie a good man and woman brought to their endes, befoze their time.

Theod. If phisicke be good, would you not haue euery man to practise it that will, without restraint?

Amphil. Phisicke is good, and yet would I not haue euerie ignozant doulth that knoweth not the vse, nor benefit thereof to practise the same. For that maketh it to take so little effect, and so small to be esteemed of as it is now a daies (for reformation wherof) I would wish that euery ignozant doulth, & especially women that haue as much knowledg in phisick or surgery as hath Jackeanapes, being but smatterers in the same noble sciences (nor yet al that) should be restrained from the publike vse thereof, yet not from priuate exercise thereof either for their owne singular benefit, or any other of their frænds (prouided that they do it gratis) not making an occupation of it, but rather for desire to helpe then for lucre of gaine. Than would I wyshe that the others who shoulde exercise the vse of Phisicke and Surgery shoulde first bee Graduates in

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either

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either of the vniuersities, and being graduates yet not to be admitted therfore, but first to be tried and examined as well for their knowledge, discrecion, and sufficiencie in their art, profession and calling, as also for their godlines, christian zeale, pure religion, compassion, and loue to their brethren, and being found sufficient for the foresaid respects, to be admitted and licensed, vnder hand and seale authentike by those that be of authoritie. And if he abuse himselfe or his facultie, then out with him, let him be Officiperda, Iacke out of office, make him a Quondam, and let him go to plow and cart, rather than to robbe the poore (as manie of them doe) yea to murther and kil them without reprehension. And as I would wish none but godlie, learned, and such as feare God to be admitted to the exercise and practise hereof, so I would wish, that either they might be allowed annual stipends, for their better succouring of the poore diseased, or else might be constrained to take lesse of their poore patients than they doe. For now they ruffle it out in silkes, and veluets, with their men attending vpon them, whereas many a poore man (G D D wot) smarteth for it. Yea, so vnreasonable, and so unconcionable are they, as some of them will not set one foot out of his owne doores, without
twentie

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twentie shillings, forty shillings, thre pound,
twentie nobles, ten pound, twentie pound, and
some moze some lesse. And having this impoꝛ-
table fee, If they minister any thing to the par-
tie diseased, than besides, must they haue twen-
ty shillings, foꝛ that that stands them not in
twentie pence, forty shillings, twentie nobles,
foꝛ that that cost them not twentie pence, & so
foꝛeward. This is a great wickednes, God be
mercifull vnto vs, and such as the Lord will
one day reuenge, if they pꝛeuent not his iudge-
ments by speedy repentance. Besides these abu-
ses, there are othersome, that if they owe euill
will to any, man oꝛ woman being sicke, oꝛ if
they hope foꝛ any pꝛeserment by their deaths,
will not make any conscience of it, to giue them
such medicines, such potions, and dꝛinkes, as
will soone make a hand of them, and this shall
be done inuisible in a clowde. Under the pꝛe-
sence of phisicke foꝛsooth, and if he die, why it
was not the medicine that killed him (no it
were Blasphemia in sanctos ruminare, blasphe-
mie to thinke it of these holie fathers) but it
was death that cruell tyger that spareth none.
And to such coꝛruption are they grown that foꝛ
mony I am perswaded they can make away
with any whom they haue accesse vnto. There-
foꝛe I aduise euery man to be careful to whom
he

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he committeth the cure of his bodie. They are likewise in league with the apothecaries in whome there are great abuses also, aswell in compounding, and mixing of their elements, & simples together, as also in selling chalke for cheese, one thing for another, & the like, so as it is hard to get any thing of them that is right pure and good of it selfe, but Duggie baggage, and such counterfait stuffe as is starke naught. But of them inough. Let vs speake a worde of two of a certeine kinde of curious people, and dainegloious, called astronomers, and astrologers, the corruptions and abuses of whom are inexplorable. This done we will make a final ende at this time of speaking any further concerning the abuses, corruptions, and imperfections, of the tempozaltie till occasion of moze matter hereafter shall be offered.

Theod. These names of astronomers, astrologers, prognosticators, and the like are so vngnooth and strange to my eares, that I knowe not what to make of them. Wherefore I pray you shewe me as nere as you can the meaning of them and what kinde of marchants the professors thereof be?

Amphil The astronomers astrologers, prognosticators (and all others of the same societie, and brotherhoode, by what name or title soeuer

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mer they be called) are a certeine kinde of curious phantastickall and baine glorious fellowes, who secreta dei temere remantes, Searching the secrets of God rashlie, which he would haue kept close from vs, and onely knowne to himselfe, take vpon them & that vpon these grounds (forsooth) namely the obseruations of times & seasons, the aspects and coniunctions of the signes and planets, with their occurrents, to presage, to diuine, and prognosticate what shall come or happen afterwards, as though they late in Gods lap, knew his secrets, & had the world and the disposement therof in their own hands. It is an olde saieng, and verie true. Quæ supra nos, nihil ad nos, Those things that are aboue our reach, conserne vs not, and therefore we ought not to enter into the bowels & secrets of the Lord (for as the wise man saith. Qui scrutatur abscondita dei, obruetur gloria eius, hee that searcheth out the hidden things of God, shall bee ouerwhelmed with the glozve of the same, but to content our selues with so much as hee hath revealed vnto vs in his sacred worde, committing the euent, the successe, and disposement of all thinges else to his sacrede Maiestie, the God of all glorie. For to them that goe about, and labour so busely by speculations, by astronomic, astrologic,

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astrologie, and the like curious arts to iudge of things to come, and thinke they can tell all things by the same (but Dum parturiunt montes nascetur ridiculus mus, whilst the mountains doe trauell a saely mouse will be brought forth) Christ our sauiour saith, Non est vestrum nosse tempora, & momenta temporum, quæ ipse pater in sua ipsius constituit potestate, It is not for you to knowe the times and seasons, which the Lord God hath reserued to himselfe. And how much our sauiour Christ disliketh this vaine curiositie, of astronomicall, & astrologicall speculations, we may gather by that vehement reprehension, or commination in the 16. of Matthew, thundred out against the people of the Iewes, who were as it seemeth too much addicted to the same. Where he sharply rebuketh them, and calleth them dissembling hypocrites, in that they obserued and marked with such serious attention and diligence, the elemental signes & tokens in the firmament, being in the meane time, ignorant of greater things, namely of the signes and tokens of the sonne of GOD Christ Iesus, the true Messias, and sauiour of the world.

Theod. Upon what grounds, certainties, rules, and principles doth this curious science consist?

Amphil,

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Amphil. It standeth vpon nothing else, but
mere coniectures, supposals, likelihoods, ghes-
ses, probabilities, obseruations of times and
seasons, coniunctions of signes, starres, and
planets, with their aspects and occurrents,
and the like, & not vpon anie certeine ground,
knowledge, or truth, either of the woꝛd of God,
or of natural reason. But to argue the vntruth
and the vncerteintie of this foolish curious sci-
ence, we need not to go farre for examles and
arguments. For the contrariety that euer hath
bene in all ages amongst the verie doctozs and
maisters themselues, but most specially of late
both approue the same to be most fantastickall,
curious, vaine, vncerten, and mere prophane.
For there bring a maruellous strange coniun-
ction (as they said) of two superiour planets.
So manie as wꝛit of the same, neither iumped
together in one truth, nor yet agreed together
either of the day, houre, or moneth, when it
should be: but in al things shewed themselues
like themselues, that is plaine contradictorie
one to another. Insomuch as they wꝛit in de-
fence of their erroꝛs, and confutation of the
contrarie, one against another shamefully to
behold. By which more than presumptuous
audacitie, and rash boldnesse of these, they
brought the woꝛld into a wonderfull perplexi-
tie

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tie and cease, expecting either a woonderfull alteration of states and kingdomes (as these foolish starre toofters promised) or else a finall consummation, and ouerthrowe of all things. Or if not so, yet the strangest things should happen, that euer were heard or seene since the beginning of the world. Whereas God be thanked at the verie houre, and moment when (as some of them set downe) these woonders and portents should haue happened, there was no alteration nor change of any thing seene or heard of, the element being as faire, as bright, as calme, and as pleasant, and euerie thing as silent, and in as perfect order and forme, as euer they were since the beginning of the world. By all which appeareth the vanitie, and vncertaintie of their curious science. I wonder where these fellows sate, whether vpon the earth, or in the firmament of heauen when they sawe these coniunctions. Or with what eyes they could see that, that no man else could see. But peraduenture they haue Argus eyes, and can see all things, euen those things that be not. I maruell whether they haue dwelt in the region of the aire, and who told them the names, the scituation, the houses, aspects, and locall places of the signes and planets, of the sunne, moone, and starres, with the number thereof

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heretof also, which indeed are innumerable. I
wonder what spirite tolde them which pla-
nets were higher than other, and which lower
than other, which be good, and which be evill,
which be moist, and which bee drie, which bee
colde, and which be hote, which be gentle and
affable, and which bee cruell and terrible,
which giue good fortune, and which giue e-
uill, which be good to take iourneies in hand,
or to attempt any great thing, and which bee
naught, which bee good for a man to take a
wife in, that she may be amiable, and gentle,
and which be contrarie, which be dangerous
to take diseases in, or to fall sicke, and which
bee not, with infinite the like fooleries, which
I ouerpasse. Now from whence they haue
learned these things I cannot tell, but certeine
I am, that out of the booke of G D D, they
neuer fetched them, the same being in eue-
ry point contrarie vnto them, and reproo-
uing, yea condemning to hell their vaine cu-
rious searching of Gods secrets, and the suc-
cesse of things by such fallible and uncerteine
accidents.

Theod. We thinke this is the next way
to withdraue men from G D D the Crea-
or, to depende and hang vpon creatures, is it
not?

Amphul.

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Amphil. It is the onely waie. For who hearing that the creatures as the sun, the moone, the starres, the signes & planets, doe giue both good things and euil, blessing and cursing, good successe, and euill successe, yea, life and death, at their pleasure (as these bzaineslick soles hold they doe) and that they rule, gouerne, and dispose al things whatsoeuer, yea both the bodies & soules of man (for so some shame not to say) who hearing this I say, would not fall from God, and worshipping the creatures, that giue such blessings vnto man? What can be a neerer way to withdraue the people not onelie from God, but also to hale them to idolatrie, and wholly to depend vpon creatures as the heathen then do to their eternall damnation for euer. But say they, though we giue authoritie, great power, great rule and gouernement to the creatures, yet we giue vnto God the chiefeest stroke and the chiefeest rule in all things, all other creatures being but the instrumentall, or secundarie causes, or (that I may speake plainly) as it were his deputies, substitutes, or instrumentes whereby he ruleth and worketh in all things. Is this any thing else, than to saie with certeine heretikes, that though God made all things, yet he ruleth them not, nor hath care ouer them, but hath committed the rule

and

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and gouernement of them to his creatures. Then which what blasphemie can be greater? Is not this a flatte deniall of the prouidence of God, which scripture so much setteth forth, and commendeth vnto vs: Shall we thinke that God made all things, and now as one wearis of his worke, comitteth the gouernement of them to other creatures? Saith not our Saviour Christ Pater et ego operamur, my father worketh, and I worke: Meaning thereby that as he wrought in creating of all things, so he worketh still in ruling them by his power, gouerning them by his wilddome, and preserving them by his prouidence, and will do to the end of the world. But when they haue proued that he hath committed the rule and gouernement of his creatures, to his creatures, then I will say as they say. In the meane time I say & holde that it derogateth greatly from the glorie and maiestie of God, to saye or affirme that creatures haue the gouernement of all things committed vnto them. For if there should be many kings, princes and rulers in any one realme or countrey, must not the dominion and rule of the chief prince or regent be lesser, than if he ruled, and gouerned alone? What were vs, if wee were at the rule and gouernement of creatures, but blessed be our God, who as he knoweth our

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frailtie (hauing therefore cōpassion of our infirmities) so he ruleth and gouerneth all things, whether in heauen, earth, hell, or else whersoever according to the good pleasure of his will. In the 1. and 2. chapters of Genesis, besides infinit the like places of holie scriptures, we read that the sun, the mōone, the stars, with all creatures else were created & made for the use and comoditie of man, being made subject to him & he constitute lord ouer them, & yet not withstanding are they becom now his lordes, and their subject, vassall, and bondslauie? This preposterous geare, when Gods ordinance turned topsie turnie, upside downe. It is time these phantasticall fellows were looked to in time, that will go about to dishonour the mightie God Iehoua of his regall throne of maiestie and glorie, making an Officer perdue of his office, a lacke out of office, & to pul him (as it were) out of the heauens, downe to the earth, giuing him no power nor authoritie at all.

Theod. Haue the signes and planets then no power nor authoritie at all vpon things on the earth?

Amphil. Yes they haue their power, their operation, force, strength and effect in the things whereto G D D hath created them, namely in the growing, increasing, cherishing, fostering, renewing, comforting & reuiuing

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all natural things, And also they haue their influence & operation in mans bodie, for letting of blood, receiuing of purgations, & the like. But to say that they work these effects of their own proper forces & strength, or that they rule or dispose the spirits & faulces of man, is utterly false & at no hand true. And yet notwithstanding so far insatiate are these hylle headed astronomers, & curious serching astrologers, that they attribute euery part of mans body to one particular signe & planet, affirming that part of the bodie to be ruled by that signe, or planet. And therefore to Aries they haue assigned the gouernement of the head & face. To Tan. the necke and throte. To Gem. the shoullders, the armes & the hands. To Leo the hart and back. To Can. the breast, stomacke, & lungs. To Lib. the raynes and kinde. To Vir. the guts & vllie. To Scor. the ynnie parts & bladder. To Sag. the thighs. To Capr. the knees. To Aqu. the legs. To Pisc. the feet. And thus haue they & doe beate the world in hand that the whole bodie of man both Interne & externe, wuthin & without, is ruled and gouerned by the ry. signes, by starres, and planets & not by God only. For the confirmation of which faulced vntruth, they pretend the ry. months in the yere to be ruled & gouerned by the ry. signes in the element, and the seuen daies in the weeke to be ruled by the seuen planets

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also. Besides this they haue their particular houres, times, and seasons, wherein they chiefly worke their effects, and haue greater strength. So that by their reasons, no moneth in the yere, no day in the weeke, no2 no houre in the day no2 night, but it is ruled and gouerned by the influence and constellation of the starres and planets; and nothing is effected or brought to passe, but what they will, and intend.

Theod. Are the signes and planets liuing creatures and reasonable, o2 insensible creatures, and things without life?

Amphil. They are no liuing o2 reasonable creatures, it is without all controuersie, but merely insensible, and without life. And being without life and reason, how is it possible that they should bring life o2 death (as these folowes hold) sicknesse o2 health, prosperitie o2 aduersitie, heate o2 cold, faire weather o2 storme, beautie o2 deformitie, long life o2 short, o2 anything else? And if they be not able to giue these things, how much lesse able are they then to gouerne, rule, and dispose all thinge in heauen, earth, the aire, o2 else whersoether, to ouerthrowe monarchies, kingdoms, nations, countries, and people, and finally to worke althings after their owne desire and will? Will they

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the dumbs and unreasonable creatures to
ble the reasonable : If that were true, why
ould God be praised either for his mercie, or
eared for his iustice and iudgement, and not
ether the planets, signes, and starres, which
orke all in all in all creatures : If blessing
me by the influence of starres and planets,
hen let men praise them and not God for the
me. And if curses proceed from the starres,
t them be feared for them. Briefly if life
nd death, and all things else come by the force
f the elementall creatures, and celestiaall bo
ies, then let them be honoured with diuine
worship. If these effects issued from creatures.
hen why should the homicide, the murderer,
oulturer, or wicked person be punished, where
he might say, it was not I, it was Planeta-
m iniuria, The force of the planets that com-
elled me to sinne : Or why should the godlie
an be praised for dooing well, whereas he is
forced thereto, by the starres and planets : In
umma, why should not planets and starres be
ozed and worshipped as gods, if they could
orke these effects : They that attribute thus
uch to the starres, not onelie rob the maiestie
f God of his honour, but also strengthen the
ands of the heathen, pagans, infidels, and ido-
atrous people, to perseuere in their cursed ido-

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latie still. Nay do they not rather make bands
with them, that as they worship the soune, the
moone, the starres, fire, water, and other crea-
tures, for their God, so doe these worship the
same, though not for their chiefe Gods, yet for
their second gods; whet eby they commit mo-
st filthy idolatrie and are guiltie of most heinous
transgression. Indeede I confesse they haue
effects and operations, but yet are they not the
efficient causes of any thing either good or bad.
Otherwise than thus, that it please th the ma-
iestie of God to worke by them, as by his in-
struments whatsoeuer is his good will and
pleasure, and not after any other sort.

These. I haue heard of some of these astro-
nomers that would take vpon them to tell
mans fortune, onely by their constellation for
sooth is it possible suppose you?

Amphil. No at no hand. For if it were so
that all things were and man himselfe gover-
ned, and ruled by the stars alone (as who is
forsaken of God to beleede it?) And that they
know the minds, the purposes, the intents, the
inclination, the disposition & qualities of euery
starre, then might it be (peraduenture) true
that they might tell the fortune, and deffend
any man. But otherwise they can tel as true
as a horse, I would faine learne of these

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gaisers, who teach that man is drawne to good
or euill by the constellations, and influence of
stars, whether all the people that were ever
borne since the beginning of the world, or that
be borne to the ende of the same, were all borne
vnder one planet or star: For they had all one
fortune, all sinned in Adam, & all were in the
iustice of God condemned to euermlasting fire.
I would know also whether all the Sodomit
and Gomozreans being consumed with fire, &
brimstone from heauen were borne all vnder
one starre or planet: For they had all one de-
stinie, and all one end. Whether all the whole
world in the daies of Noah, was borne vnder
one, and the same star, or planet, for they had
all one destenie, being ouerwhelmed with an
vniuersall deluge. Whether the whole host of
Core, Dathan, and Abiram, were borne all vn-
der one star, or planet, who had all one indigmet
one destenie, and one kind of death. Whether
all the host of Pharao were borne vnder one,
and the same starre, and planet, who all sustai-
ned one kinde of death, and had all one desti-
nie. Whether Esau, and Jacob were not borne
both in a moment, and both at one birth, and
yet had they contrarie natures, qualities, dis-
positions and ends. Finally I would learne of
them, whether none that euer liued since the

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first beginning of the worlde, noz any that shall be borne to the end of the same, hath not, oz may not be borne in the same houre, and vnder the same planet, & constellation, that Christ Iesus was borne in. If they say there haue not beene any borne in the same houre that Christ Iesus was borne in, common reason, and daily experience would disprove them, for there is not one minute of an houre wherein there are not infinite children borne into the world. And if they say that there are that haue bene borne in the same houre, and vnder the same starre, and planet, than must it needes follow (if man should necessarily be ruled, gouerned, disposed & affected, according to the naturall disposition, and inclination of the planets & stars) that he that hath bin is oz shall be, borne in the same howre, and vnder the same planet oz star that Christ Iesus was borne vnder, should bee as good & as perfect in euery respect, as Christ Iesus himselte, and so should we haue had manie christis befoze this time. But God blesse all his children from once thinking of any such impietie, and blasphemie. By all which reasons and arguments it appeareth manifestly that man is nothing lesse, than ruled, gouerned, oz destined, after the inclinatio, oz influence of stars oz planets, but onely by the liuing God, who doeth
what

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What soeuer pleaseth him in heauen & in earth.
This being so, twise vnhappy be those parents
that thinke any moneth, day or houre insoztu-
nate for their childzen to be bozne in, or that
some be moze soztunate and happie than other,
some. And thrist cursed be those wicked deuils,
that taught them those lessons. What? Doe
they thinke that the Lorde is a sleepe those
houres, or being wake hath no power to rule?
Hath he not made all things pure and good?
Then cannot the good creatures of God make
vs euil, or incline vs to sinne. But it is the ma-
lice of the deuill, the coztuption of our nature,
and the wickednes of our owne harts, that dra-
weh vs to euill, and so to shamefull destinies,
and infamous ends, and not the starres, or pla-
nets. Whereof if we were truely perswaded,
we wold leane of when we come to any sham-
full end, to saie: Oh, I was bozne to it, it was
my destonie, and I cannot tell what: whereas
in truth we were bozne to no such ends. But
rather to glorifie our heauenly father by inte-
gritie of life & godlines of conuersation, whilst
we liue vpon the face of the earth. Certein it is
that God by his pzouidence, & pzescience, doth
foresee that such a man thzough his wickednes
shall come to such an ende, yet did not the Lord
foreordaine, or foreappoint him to the same,
but

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but rather deborteth him from committing that wickednes, which may purchase such an end. Wherefore to conclude, Seeing it is sinne that bringeth man and woman to shamefull ends, and neither fate, destiny, birthstar, signe, or planet, constellation, nor any thing else whatsoeuer, let euerie one endeavour himselfe to sertie his G O D truelie, in singlenesse, and purenesse of heart; and himselfe to liue well and vprightlie. Walking in the lawes, and commandements of the Lord, and I warrant him for euer coming to anie euill end or destiny. That God whom he hath serued, will keepe him as he kept Sidrach, Misac, and Abednago, from the rage of the fire, Susanna from the stake, Daniel from the chawes of the greedie lions, & manie others that serued him in feare.

Theod. I haue heard some that woulde take vpon them to tell a man whither he shoulde be poore or rich, a seruant, or a lord, a thiefe or a true man, cruell or gentle, and what kinde of trades he shoulde haue prosperous successe in, how shoulde they doe this?

Amphib. I will tell you how they pretende to doe it. There are (as they say) certaine signes in the element (but yet I marvel what Apollo tolde them so, when they were there, and sawe them, or how they knew the shape
and

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and proportion of them) as Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, and Pisces; with their planets, and aspects, as Sol, Luna, Mars, Mercurie, Iupiter, Venus, and Saturne. Now say they, be that is borne under Aries, (which is a signe in the Nusquam region, Like to a ramme, or sheepe vpon earth) shall be a rich man and too wealthie. And whie so? Marke their vntoward reason. Forsooth because the same is a fruitfull beast vpon earth, and yeldeth to his master two or three flectes a yeere. Again he that is borne under Taurus (which is a signe (say these liars) in the element like vnto a bull, vpon earth) now sir he that is born vnder him, shall be poore, & a bondslauie all his daies. And why so? Marry say they bicause the bull on earth is a beast vled to the poke, and to much slauerie & vndgery. He that is borne vnder Leo, (which is a signe quoth these iuglers like to a lion) shall be strong, contagious & feared, of al men, & shalbe to w & ruler ouer many. And why so? Bicause y lion is a strong & mightie beast, & is lord & king ouer all other beastes. He that is borne vnder Scorpio, shalbe a murderer, a robber, a theefe, and a wicked person. Why so? Forsooth bicause the Scorpion, is a serpent full of payson, & malice vpon earth.

We

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but rather deborteth him from committing that wickednes, which may purchase such an end, Wherefore to conclude, Being it is sinne that bringeth man and woman to shamefull ends, and neither fate, destiny, birthstar, signe, or planet, constellation, nor any thing else whatsoeuer, let euerie one endeavour himselfe to serue his GOD truelie, in singlenesse, and purenesse of heart; and himselfe to liue well and vprightlie. Walking in the lawes, and commandements of the Lord, and I warrant him for euer coming to anie euill end or destruction. That God whom he hath serued, will keepe him as he kept Sidrach, Misac, and Abednago, from the rage of the fire, Susanna from the stake, Daniel from the chawes of the greedie lions, & manie others that serued him in feare.

Theod. I haue heard some that woulde take vpon them to tell a man whither he shoulde be poore or rich, a seruant, or a lord, a thiefe or a true man, cruell or gentle, and what kinde of trades he shoulde haue prosperous successe in, how shoulde they doe this?

Amphil. I will tell you how they pretende to doe it. There are (as they saye) certaine signes in the element (but yet I marvel what Apollo tolde them so, when they were there, and sawe them, or how they knew the shape
and

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and p^{ro}o^otion of them) as Aries , Taurus,
Gemini, Cancer, Leo, Virgo, Libra, Scorpio,
Sagittarius, Capricornus, and Pisces ; with
their planets, and aspects, as Sol, Luna, Mars
Mercurie, Jupiter, Venus, and Saturne. Now
say they, he that is borne vnder Aries , (which
is a signe in the Nusquam region , Like to a
ramme, or sheepe vpon earth) shall be a riche
man and too wealthie. And whie so ? Marke
their owne reason . Forsooth because the
same is a fruitfull beast vpon earth, and yeld-
eth to his master two or three flectes a yeere.
Againe he that is borne vnder Taurus (which
is a signe (say these liars) in the element like
vnto a bull, vpon earth) now sir he that is born
vnder him, shall be poore, & a bondslaue all his
daies. And why so ? Marv say they bicause the
bull on earth is a beast bled to the yoke, and to
much slauierte & vjudgery. He that is borne vnder
Leo, (which is a signe quoth these iuglers
like to a lion) shall be strong, contagious & fea-
red, of al men, & shalbe to w^o a ruler ouer many.
And why so ? Bicause y^e lion is a strong & migh-
tie beast, & is lord & king ouer all other beasts.
He that is borne vnder Scorpio, shall be a more
therer, a robber, a theefe, and a wicked per-
son. Why so ? Forsooth bicause the Scorpion,
is a serpentfull of payson, & malice vpon earth.

He

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He that is borne vnder Gemini shall be rich, and haue manie childzen, bicause Gemini is a signe of two twinnes. He that is borne vnder Virgo shall be beloued of women, shall be amiable, faire, gentle, and I cannot tell what, bicause maids are so affected. He that is borne vnder Cancer, shall be crabbed and angrie, bicause the crab fish is so inclined. Hee that is borne vnder Libra, shall be fortunate in merchandize, in waights and measures, bicause Libra is a signe of a paire of ballance. He that is borne vnder Sagittarius; shall be a good shooter, bicause Sagittarius is a signe like to a shooter. He that is borne vnder Capricornus shall be a slouely, ill fauoured, and vncleane fellowe, bicause the goat is a beast filthie, stinking, and vncleane. He that is borne vnder Aquarius and Pisces shall be fortunate by water, bicause watermen haunt the waters, and fishes swim in the same. These be cupstantiall reasons, and well seasoned arguments, and as strong to pꝛoue their purpose, as a castell of paper to resist the enimie. Thus you may see they haue no other reasons, than to heape one lie vpon another. As first that these signes and planets in the heauens are like to earthly creatures, then that their natures, and qualities are knowne by the natures and qualities of earthly

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earthly creatures. Iesu God what cunning fellows are these, that can knowe the nature of heavenly bodies, and celestially creatures, by these terrestriall bodies, and earthly creatures? These are profound fellows indeed, and by all likelihood, haue dwelt long in the clouds that are so perfect in every thing there, and can iudge of future accidents with such singular veritie. By this time I thinke they are ashamed of their profession, therefore I need to say no more of them, till further occasion be offered, beseeching the Lord God to glue them grace to search for the truth of the worde of God, letting all such curious searchings of Gods secrets alone to God, who only knoweth all secrets whatsoever.

Theod. If you condemne astronomic, and astrologie altogether, as you seeme to doe, then it followeth that you condemne prognostications, and such as make almanacks for euery yeere, doe you so?

Amphil. I neither condemne astronomic nor astrologie, nor yet the makers of prognostications, or almanacks for the yeere. But I condemne the abuse in them both, and wish they were reduced to the same perfection that they ought, and to be vsed to the same ends and purposes which they were ordeined for.

Etc

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The sunne, the moone, the starres, and the celestiall bodiees whatsoeuer, created by the Lord not onelie to fructifie and increase the earth by their influence, but also to shine and giue light to man in this life, and to diuide the light from darknesse, the day from the night, winter from sommer, and to distinguish one season and time from another. Now how much may make or conduce to the knowledge hereof, so much I doubt not is verie tollerable, and may be blessed. But when we go about to enter into Gods secrets, and to diuine of things to come, by conjectures, and guesses, then make us the same wicked, and vnlawfull. Those false prognosticators are herein much to be blamed, for that they take vpon them to foresee what things shall be plentie, and what scarce, what deere, what good cheape. When shall be faile in weather, when foule, and the like, whereas indeed the knowledge of these things are hid in the secrets of G D D, and are beyond their reach, therefore ought they not to meddle with them. But if they would keepe them within their compass, as namely to shew the times and seasons of the yere, fastiua, vigils, to distinguish winter from sommer, spring from harvest, the change of the moone, the fall of euerie day, the eclipses, epacts, dominical letter, golden number,

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ber, circle of the sunne, leape yere, and other
the like necessarie points, then were their pro-
fession laudable, and greatly for the commodi-
tie of the commonwealth. And thus much with
their patience be it spoken briefly hereof.

Here ende the abuses of the
Temporaltie.



THE CORRVPTIONS
AND ABVSES OF THE
SPIRITVALTIE.

Theodorus.



Having now spoken sufficiently
of the corruptions and abuses of
the temporaltie, if I might be so
bold, I would request you some-
what to say concerning the cor-
ruptions and abuses of the spi-
ritualtie, or (as some call it) of the ecclesiastical
hierarchy. For I am fully persuaded that the
one being so corrupt; the other can hardly bee
without blemish.

Amphil.

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Amphil. I am verie loth to enter into that
felde, the view whereof offereth such store of
matter to intreat of, as if I shoulde enter the
same, I shoulde rather not knowe where to
end, then where to begin. Besides, you knowe
the olde proverbe, Non bonum est ludere cum
sanctis, It is not good to meddle with these
holie ones, for feare of thunderbolts, to insue.
But for that he is not onely a false prophet,
and a traitor to the truth, that teacheth false
doctrine, but as well he that knoweth the
truth, and either for feare of death, or desire of
life, wil not expresse the same to the world. And
for that, not onely the author of any euill or
mischiefe, is guiltie of offence before God. But
also he that might by discoverie therof prevent
the same, and yet either will not, or for feare of
death dares not. And for that as the olde pro-
uerbe saith Qui tacet consentire videtur, he that
concealeth the truth, seemeth to consent to er-
rors, for these and the like causes, I will laye
downe vnto you some such corruptions and a-
buses, as seeme to be inuious, and stande in
neede of reformation, omitting in the meane
time to speake perticularly of all (for that they
be innumerable) vntill I see how these fewe
will be brooked of them. For it is a point of
good physicke you knowe, to see how the former
meate

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meate receiued into the stomacke, will be digested, and concocted, before we receiue anye more into the same.

Theod. You say very well. Giue me leaue then (by your patience) to aske you such questions, as I thinke conuenient for my further instruction, that by your good means I knowing the truth, may praise God in you, and also haue iust occasion to giue you thanks for the same.

Theod. Aske what you thinke good in Gods name, and I will doe the best that I can, to resolute you in any thing that you shall demand.

Theod. Then this shal be my first demand. Be the churches, congregations, & assemblies there distincted into particulars, as into parishes and p̄cincts, one exempt from another, or are they disperied here and there abroad, without any order, exemption, or limitation of place at all?

Amphil. Euerie particular church, congregation, assemble, or conuenticle is diuided one from another, and distincted into parishes, and p̄cincts, which severall p̄cincts and parishes are so circumscribed and limited about with bounds and marks, as euerie one is knowne of what parish he is, and vnder whose charge he liueth. So that euerie shepheard knoweth

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his flocke, euerie pastoz his sheepe. And againe euerie flocke knoweth his shepheard, and euerie sheepe his pastoz verie orderlie, and well in my simple iudgement.

Theod. Doe you allow then of this partition of churches, and of one particular congregation from another?

Amphil. Yea trulie. It is not amisse, but a verie good order, for thereby euerie pastoz doth knowe his owne flocke, euerie shepheard his owne sheepe, which without this diuision could not be. Besides that we read that even in the apostles daies (who writ to particular churches themselves, as to the Rom. Cozint. Thes. Phil, &c.) in the daies of Christ, & in the times of the prophets before Christ, churches, assemblies, and congregations were ever distinguished one from another, & diuided into seueral flocke companies, and charges. So that although they had not the name of this word parish amongst them, yet had the thing ment thereby in effect.

Theod. When it followeth by your reason, that there are infinite churches in Dnalgne, and I haue learned out of the book of God, that there is but one true church, and faithful spouse of Christ vpon the earth. How reconcile you these two places?

Amphil. Verie well. For although there be infinite

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infinite particular churches, congregations and assemblies in the world, yet doe they all make but one true church of God, which being diuided in time and place, is notwithstanding one church before God, being members of the mystical body of Christ Iesus, & fellow members one of another, so as they can neuer be diuided neither from themselves, nor from their head Christ.

Theod. Who doe you constitute the head of the vniuersall church of Christ vpon earth, Christ Iesus, the pope, or the prince?

Amphil. Christ Iesus, whose the bodie is, must needs be, & is the onely true head of the vniuersall church. Then next vnder him euery christian prince in his kingdom. And as for the pope he is head ouer the malignant church, the church of the diuel, and not of Christ Iesus. No he is so far from being head ouer the vniuersal church of Christ, that he is no true member of the same, but rather the childe of perdition, the first boyme of satan, a diuell incarnate, and that man of sin (euen Antichrist himselfe) that must be destroyed with the breath of Gods mouth.

Theod. By whom be these particular churches and congregations gouerned and ruled?

Amphil. By bishops, pastors, and other inferior officers.

Theod. Do you shut out the prince then from gouerning the church?

Amphil.

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Amphil. No God forbid. For take away
Brachium seculare, The lawfull power, and
gouernement of the tempoꝛal magistrate from
the regiment of the church, and ouerthrow the
church altogether. And yet notwithstanding the
necessitie hereof, the docting anabaptists and
bzainesicke papists haue most deuillishly denie
ed the same. The anabaptists denie (most ab
surdly) the authoritie of the magistrate altoget
her. The papists seing themselves conuinc
ed by the manifest worde of **G O D** denye not
their authoritie absolutely, but that their au
thority extendeth to the gouernement of the
church, forsooth they vtterly denie, hereby ex
empting themselves, and plucking away their
neckes from vnder the yooke of christian obe
dience due vnto migistrates, contrarie to the
expresse word of our sauiour Christ, and his
apostles who saith *Omnis anima subdita sit po
testatibus supereminentibus* ? Let euery soule
be subiect to the higher powers, for there is no
power but of **G O D**. And therefore they are to be
obeyed as the ministers of **G O D** of all whatso
euer.

Theod. Well than I gather thus much that
every king prince, or potentate is, supream
head next vnder **G O D**, ouer the church of **G O D**
dispersed through his kingdomes, and dominions.

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ens, is not this true?

Amphil. Verie true. And therefore that antichrist of Rome, hath plaide the traitor a long while, both to Christ Jesus and all christian kings, in arrogating and vsurping to be supreme head ouer all the world. Whereas indeed he being a greasie priest, & smered prelate, hath no moze authozity than other oiled haue-
lings haue, noz so much neither, and yet that authozitie is but ouer the malignant church of antichrist, and not of Christ Jesus. I beseech the Lord therefore to breake of that power, to grind in peces that stumbling blocke of offence and to wipe off the heads of that monstrous hydra, so as neuer any mo may growe thereof againe.

Theod. Seeing you say that euerie prince is supreme head ouer the church of God within his dominions, what authozitie therfore assign you to the prince to execute in the church.

Amphil. It is the office and dutie of a prince not only to see elected, sent forth, & called, good, able, & sufficient pastours, for the instruction of the church, but also to see that good orders, constitutions & rites be establtshed, and duely performed, that the worde be preached, the sacraments truely ministred, excommunication, discipline and ecclesiasticall censures orderly

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executed to the honor of God, and benefit of his church. But if it be said that these things are to bee executed of the ecclesiasticall persons onely, I answer true it is, but if the ecclesiasticall magistrate be negligent, secure, slothfull, and carelesse about the execution hereof (as who seeth not some be) than ought the prince to shew his authoritie in commanding and inioining them to doe their office. Besides this, it is the office of the prince to see all kind of sinne, as well in the church men themselves, as in all others of the church severely punished. And though I grant the prince to haue the soueraigntie and primacie ouer the church of **G D D**, within his dominions, yet my meaning is not, that it is lawfull for the prince to preach the word, to minister the sacramentes, or to execute the sentence of excommunication, and other ecclesiasticall discipline and censures of the church, but (as before) to see them done of them, to whom it appertaineth. For saith the apostle *nemo sumat sibi, honorem nisi qui legitime, vocatus fuerit vt fuit Aaron*. And againe, *vnusquisque in ea vocatione, qua vocatus est maneat apud deum*? But in times past the papists bare the worlde in hande, that no temporall power whatsoeuer could nor ought not to meddle

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meddle wyth the clergie, and therefore made
they vassalls of most christian Princes. Psea
that pernicious antichrist of Rome, in those
daies of ignorance hath not bene ashamed to
make Kings, Queenes, Emperours, Dukes,
Lords, and all other how honorable or noble
soeuer, his lackeis, his pages, his horsekee-
pers, and compelled them to hold his stirrups,
to leade his horse, and to prostrate themselues
before him, whilest he trod vpon their neckes.
But God be praised, this great antichrist is
discovered to all the world, and his shame so
laid open, as euery childe iustlie laugheth him
to scozne.

Theod. You said before that the churches
there were gouerned by bishops, and pastors,
how by them?

Amphil. The bishops are graue, ancient,
and fatherlie men, of great grauitie, learning,
and iudgement (for the most part) constitu-
ted by the Prince ouer a whole country, or
prouince, which they call their dioces. These
graue fathers hauing authoritie aboue all o-
ther of the ministerie, in their dioces, do sub-
stitute vnder them in euerie particular church
a minister, or ministers according to the ne-
cessitie of the same. And thus doeth euery
bishoppe in hys owne dioces thoroow out the

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whole realme. So that no church how small soeuer, but it hath the truth of Gods word, and of his sacraments truly deliuered vnto it.

Theod. Are those preaching pzelates that the bisshops do place in euerie congregation, or else reading ministers?

Amphil. It were to be wished that all were preaching pzelates, and not reading ministers only, if it could be brought to passe, but though all be not preachers, yet the most part be, God be praised therefore.

Theod. Be any readers onlie, and not preachers, that is a great abuse. For I am persuaded that he that cannot preach, ought not to supplie a place in the church of God to read onlie, how say you?

Amphil. It is no good reason to say because all ought to be preachers, that therefore readers are not necessarie. But indeed I am of this iudgement with you, that whoso can but read onlie, and neither is able to interpret, preach, expound, nor explaine the scriptures, nor yet to refell and conuince the aduersarie, nor to deliuer the true sense and meaning of the scriptures, ought not to occupie a place in the church of God, as the pastoz thereof. For God commandeth that the pastozs be learned, *satieng : Labia sacerdotum custodiant verita-*

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tem, & ediscant populi verbum dei ex ore eorum, Let the lips of the priests preserve knowledge, and let the people learne the truth out of their mouthes. And therefore those that haue not this dexteritie in handling the worde of God, they are not sent of God, neither are they Christs vicegerents or pastors to instruct his flocke. To such the Lord saith: They rule, but not by me, they run, but I sent them not, they crie thus saith the Lord, whereas hee neuer spake it. These are those idoll shepheards, and dumbe dogs, of whom speaketh the prophet, that are not able to barke against sinne. And therefore I beseech the Lord to remoue them, and place able and sufficient pastors ouer his church, that G D D may be glorified, and the church edified in the truth.

Theod. Ware reading I must needs say is bare feeding, but what then? Better it is to haue bare feeding than none at all.

Amphil. Merrie true. And therefore are not they more scrupulous than they ought, more curious than needes, and more precise than wise, that bicause they cannot haue preaching in euerie church, doe therefore contemne reading, as not necessarie? This is as though a man should despise meane fare, bicause he cannot come by better, whereas I thinke it is better

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better to haue meane fare then none at all, or as though a man bicause he cannot come by the carnell at the first, will therfore cast awaie both the nut and the carnell. It were good (as saith the apostle) that all could prophesie, that is, that all could preach, and expound the truth, but bicause that al haue not the gift, is therfore reading naught? And therfore a sort of nouatians lately sprung vp, haue greatly faulted herein, in that they hold that no reading ministers only ought to be permitted in the church of God, as though (as I say) because a man can not haue daintie fare, therfore it is good to haue none at all. But to be plaine, as I will not defende a dumbe reading ministerie only, so I will not condemne it for necessities sake, when otherwise euery place cannot be sufficiently furnished at the first with good and sufficient men as it ought.

Theod. But it is thought that there are inow able men in the vniuersities, and elsewhere to furnish euery particular church with a preaching minister?

Amphil. Truly I thinke there are so if they were sought for & preferred: but alas those that are learned indeed they are not sought for nor promoted, but the vnlearned for the most part, sometimes by friendship, sometime by money

(so)

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(foz they pay wel foz their orders, I heare say) and sometimes by gifts, (I dare not say byzies) are intruded. This maketh manie a good scholar to languish, and discourageth not a few from goyng to their bookes. Whereby learning greatlie decaieth, and barbarisme I feare me will ouerflow the realme if speedie remedie be not had herein.

Theod. As farre as I can gather by your speeches, there is both a reading and a preaching ministerie, whether doe you prefer befoze the other.

Amphil. I preferre the preaching ministerie befoze a reading ministerie only: and yet the reading ministerie if the other can not be had, is not therfore euill, or not necessarie.

Theod. But tell me this. If there might a preaching ministerie be gotten ought not the reading ministerie to giue place to the same?

Amphil. Yea, doubtlesse. And therfore the bishops ought to seeke foz the learned sort, and as it were to sue and make instance to them, and finding them woorthie as well foz their life, as doctrine to call them lawfully according to the prescript of Gods word, & so to sende them forth into the Lords harness. And where the foresaide dumbe ministerie is, to displace the same, and place the other. By this meanes the
word

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word of God should flourish, ignorance (maunger the head of satan) be abandoned, the church edified, and manie a one incouraged to go to their bookes, whereas now they practise nothing lesse, and all by reason that by their learning they haue no promotion nor preferment at all.

Theod. Do these preaching ministers preach onely in their owne cures, flockes and charges, or else indifferently abroad else where?

Amphil. They preach for the most part in their owne charges, and cures whereouer the holic Ghost hath made them ouerseers, and for which they shall render a dreadfull account at the day of iudgement, if they doe not their dutie, diligently as God hath commanded. But though they preach most commonly in their owne cures, yet doe they sometimes helpe their felowe brethren to breake the bread of life to their charges also. Wherein me thinke they do not amisse. For if a watch man appointed by a whole citie, or towne to giue warning when the enimie cometh, seeing an other citie, or towne to be in danger, giueth sufficient warning to his owne citie, and goeth and warneth the other citie also, and so by this meanes deliuereth them both, I say, that in so doing, he doth well, and according to charitie. And yet notwithstanding

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notwithstanding diuers new phangled felowes sprung vp of late, as the Brownists, and there adherents, haue spoken verie blasphemouslie hereof, teaching in their railing pamphletes, that those who are lecturers or preach els wher than in their owne cures, are accursed befoze god. Than the which, what can be moze absurd, lie, or vntruely spoken? For if they grant (as they cannot deny) that the word of God is good, then cannot the declaration of that which is good in one place be hurtfull in another. And read we not that the apostles themselues went from place to place, preaching the word to euerie congregation? Christ Iesus did the same, & also taught vs, that he came not to preach to one citie onely, but to many?

Theod. Doe the reading ministers onely continue and read altogether in their owne charges or not?

Amphil. The reading ministers after they be hired of the parishes (for they are mercenaries) they read commonly in their owne charges, and cures, except (which is a horrible abuse) that they haue two or thzee cures to serue all vpon one day, and peraduenture two or thzee myles distant, one from another. Which maketh them to gallop it ouer as fast as they can, and to chop it vp with all possible expediti^on,

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on, though none vnderstand them, and as fewe be edified by them.

Theod. Be these reading ministers well prouided for, so as they want nothing, or not?

Amphil No truly. For if the other preaching ministers bee not well prouided for (as in truth they be not) then how can the other be well maintained? And therfore they haue some of them ten pound a yere (which is the most) some eight pound, some sixe pound, some five pound, some foure pound, some fortie shillings, yea and table themselues also of the same. And sometimes failing of this too, they runne roging like vagarents vp & downe the countries like maisterlesse men, to seeke their maintenance. Whereby some fall to one mischiefe, some to another, to the great slander of the Gospell of Iesus Christ, and scandall of the godlie. And yet part of these reading ministers be too well prouided for, for some of them haue two or thre, yea foure or five benefices apiece, being resident but at one of them at once, and peraduenture at neuer a one, but roist it out elsewhere, purchasing a dispensation for their discontinuance, and then may no man say: Domine cur ita facis? Sir why doe you so? For hee hath
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plenarie power and authozitie granted him so
to doe.

Theod. That is an horrible abuse that one
man should haue two or thre, or halfe a dozen
benefices apiece as some haue, may anie man
haue so many livings at one time by the lawe
of God, and good conscience?

Amphil. As it is not lawfull for anie man
to haue or enioie two wiues at once, so is it
not lawfull for any man how excellent soe-
uer to haue mo benefices, mo flockes, cures,
or charges in his handes than one at once.
Say I am fullie perswaded that it is more
tollerable (and yet it is a damnable thing) for
a man to haue two wiues or mo, than for a
man to haue two benefices at once or mo. For
by possibilitie a man might discharge the du-
tie of a good husband to two or thre wiues
(yet to haue mo than one is the breach of Gods
commandements) but no man though he were
as learned as Saint Paule, or the apostles
themselves to whome were given superna-
turall and extraoꝛdinarie giftes and graces,
is able sufficientlie to discharge his du-
tie in the instruction of one church, or
congregation, much lesse of thre or foure or
halfe a dozen as some haue. And as one
father cannot bee manie fathers, one pastoz
manie

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manie pastours, noz one man diuerse men,
so one sheepeheard oz pastour cannot, noz
ought not to haue diuers charges, and flocks at
once. Is it possible for any shepheard though
he were neuer so cunning a man, to keepe two
oz threë flocks oz mo at once, and to feed them
wel and in due season doing the dutie of a good
shepheard in euerie respect, they being distant
from him, ten, twentie, foztie, sixtie, an hun-
dred, two hundred, oz threë hundred miles.
Much lesse is there any man able to discharge
the dutie of a good pastoz ouer so manie flocks,
churches, and congregations so farre distant in
place, wheras the simplest flocke that is, requi-
reth a whole, and perfect man, & not a peece of
a man. Therfoze I aduise al benefice mongers,
haue mo charges then one, to take hede to thei-
selues, and to leave them in time, for the blood
of al those within their cures, oz charges, that
die ghoslie, for want of the truth of Gods
word preached vnto them, shall be powzed vpon
on their their heads, at the day of iudgement,
and be required at their hands.

Theod. If they haue so many benefices
peece, and some so farre distant from another,
then it is not possible that they can be resident
vpon them all at once. But the matter is in
dispute, whether they may not as well be ab-

sent

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sent, or present, what is your iudgment of that?

Amphil. No doubt whether the pastor ought to be resident with his flocke, is to doubt whether the soule should be in the bodie, the eie in the head, or the watchman in his tower. For this I am fully perswaded of, that as the soule is the life of the bodie, and the eie the light of the same, so the word of God preached is the life, and light as well to the bodie as to the soule of man. And as necessarie as the one is to the bodie, so (and much more) necessarie is the other both to soule and bodie. Now certain it is, these things cannot be applied without the presence of the preacher or pastor, and therefore is his absence from his flocke a dangerous and a perillous thing, and as it were a taking away of their life and light from them, which cometh by the preaching of Gods word unto them.

Theod. But they say though they be not present by themselves, yet be they present by their substitutes and deputies, is not that a sufficient discharge for them before God?

Amphil. I grant they are present by their deputies and substitutes, but if a man should looke into a great sort of them, he should finde them such as are fitter to feed hogs, than christian soules. For as for some of them are they

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not such as can scarcely read true english? And
for their zeale to Gods worde and true religio
on, are they not such as can scarce tell what it
meaneth? The truth of Gods word they can
not easily preach nor expound. The aduersarie
they cannot refell: barke against sinne they
dare not, because their liues are licentious.
They will read you their seruice faire and
cleanly (as the doting papists did their blas
phemous masses out of their portesses) and
when they haue done, they will to all kinde of
wanton pastimes and delights, with come that
come will, and that vpon sabboth day, festiuall
day, or other, no day is amisse to them. And all
the weeke after, yea all the yere (if I said all
the yeres of their life I lied not) they will not
sticke to keepe companie at the alehouse from
morning till night, tipling and swilling till
the signe be in Capricornus. Insomuch as if
you would know where the best cup of drinke
is, go to these malt wormes, and I warrant
you you shall not misse of your purpose. By
these mercenaries their deputies, and the like,
I grant they are present in all their flocks, but
so as it were better or as good they were ab
sent for any good they doe, but rather hurt by
their euill example of life. The residence of
these their deputies is no discharge for them
before

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before the tribunall seate of God: for notwithstanding the same, let them be sure to answer for the blood of euerie one of their shepe, that miscarrieth through their default, or their deputies. Their deputies shal not excuse them at the day of iudgement I dare be their warrant. Therefore I wissh them to take heed to it betime, least afterward it be too late.

Theod. But I heare say, that what is wanting either in their deputies, or in themselves for not being daily resident, they supply either by preaching their quarter sermons theselues, or else (if they be not able) by procuring of others to do it for them. Is not that well?

Amphil. It is as though a man euery quarter of a yere once, should take his plow, & go draw a furrow in a field, & yet notwithstanding should looke for increase of the same: were not he a foolish husbandman that would do thus? And euery so is he no lesse vnwise that plowing but one furrow, that is, preaching but one poore sermon in a quarter of a yere (& perchance but one in a whole yere, nay in 7. yeres) wil notwithstanding looke for gret increse of the same. Now the cause why this ground bringeth not forth fruit is, for that it is not plowed, furrowed, & tilled altogether as it ought to be. So the cause wherefore the poore churches doe not bring forth fruit

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is, for that they are not furrowed, manured, and tilled, as they ought, and because the word of God is not preached vnto them, and as it were braied, punned, interpreted, and expounded, y^e it sinking down into the good ground of their harts, might b^ying forth fruit to eternal life. If the strongest mans body that lieth vpon the earth should be nourished with nothing for a whole quarter of a yeeres space, but only with two or thre drops of aqua vite, aqua angelica, or the like, euery day, and at euery quarters end should be fed with all manner of dainties, I am perswaded that his bodie notwithstanding would soone be weake inough. Nay do you thinke it were possible to liue one quarter of a yeere? Euen so falleth out in this case. For although our soules (which liue by the word of God, as our bodies doe by meate) be daily fedde with hearing the word read as it were with aqua vite, or swet necter, and at euerie quarters ende, haue a most excellent & sumptuous banquet to pray vpon, yet may they macerate and pyne alway notwithstanding for lacke of the continuance of the same. And therefore the worde of God is to be preached night and day, in time, and out of time, in season, and out of season, and that without ceasing, or intermission. And if that saieng of the prophet be true

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true (as without all controuersie it is most true (that he is accursed. Qui fecerit opus domini negligenter, That doth the worke of the Lord negligently, or fraudulently, then must it needs be, that those who hauing cure of soules, and doe seldome, or neuer preach, are within the compasse of this curse. Let them take heed to it. The apostle Paule said of himselfe, Vx mihi nisi euangelizauero, Who be to me, if I preach not the gospel, and doe they thinke that the same wo is not proper to them if they preach not? Haue they a greater priuiledge than the blessed apostle saint Paule had? No, no, these vaine excuses will not serue them, therfore as they tender the saluation of the ir owne sonles, and many others, I wish them to take heed, and to shew themselues painefull labozers in the Lords haruest.

Theod. As far as I remember by the lawes of Dnalgne there is a restraint, that none shall haue no more benefices at once than one, how is it then, that they can holde so manie a peece, without danger of the law?

Amphil. They make the lawes (as it were) shipmens hookes, or as a nose of ware, turning and wrestling them, at their pleasure to anie thing they lust. But bicause they will auoide the lawes, they purchase a dispensation a li-

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ence, a commission, a pluralitie, a qualification, and I cannot tell what else, by vertue whereof they may hold totquots so manie, how manie soeuer, and that with as good a conscience as Iudas receiued the money for the which he sold Christ Iesus the Saviour of the world. Or if this way will not serue, then get they to be chaplines, to honorable, & noble personages by prerogative whereof they may holde I cannot tell how manie benefices, yea as manie as they can get. But I maruell whether they thinke that these licenses shall go for good payment at the daie of iudgement. I thinke not. For sure I am that no license of man can dispense with vs, to doe that thing, which is against Gods worde (as these totquots is) and therfore vnlawful. They may blind the foolish world with pretended dispensations, and qualifications, but the Lorde will bring them to account for it in his good time, G O D grant they may looke to it?

Theod. In whome both the patronage, right, and gifture of these ecclesiastical promotions, and benefices consist, in the churches themselves, or in whom else?

Amphil. Indeede you saie well. For who shoulde haue the patronage, the right, the interest, and gifture of the benefices, but the churches

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churches themselves, whose the benefices are by right, and to whome Proprio iure, They doe apperteyne? For doe not the benefices consist either in tithes, or contributions, or both? Nowe, who giveth both the one and the other? Doe not the Churches? Then by good reason ought they to haue the gifture and bestowing of them, and the right and interest thereof ought to remaine in the power of the church, and not in anie other private man whatsoeuer.

Theod. Why? Then I perceiue you would not haue anie private or singular man of what degree soeuer, to haue the patronage the right, or gifture of anie ecclesiasticall living, but the churches themselves, is not that your meaning?

Amphil. Yes truly, that is my meaning, and so I am of opinion it ought to be.

Theod. Why so I beseech you?

Amphil. Because one man may easily be corrupted, and draine to bestowe his benefice eyther for fauour, affection, or monie, vpon such as bee vnworthie, the whole Church will not so. Again, the whole living is nothing else but either pure almes, or deuotion, or both, the Gentleman or other that pretendeth the gifture thereof,

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giueth not the whole liuing himselfe; ergo hee ought not to haue in his owne power, the only gifture of the same. Thirdly the whole church will not giue the same for simonie, one priuate man may be induced to doe it. Fourthlie, the church will keepe no part of the liuing backe from the pastor, if he doe his dutie, nor imploye it to ther owne vse, the singularitie of one man may easilie be abused: nay the most patrones keepe the fattest morsels to themselves, and giue scarcely the crums to their pastors. But if the benefice be worth two hundred pound, the will scarcely giue their pastor foure score. If it be worth an hundred pound, they will hardly giue fortie pound. If worth fortie pound it is well, if they giue ten pound, imploying the better halfe to their owne priuate gaine. Now if this be not sacrilege, and a robbing of the poore churches of their substance, as also a defrauding of the Lords minister of his dutie and right, then I knowe not what sacrilege, and fraude meaneth. Yea there are some, that hauing ground in another parish, than where they dwell, against the time that their sheepe, kine, and other cattell should bring forth increase, will drine them thither, so that the fruit falling in the other parish, he shall not need to pay tithes for the same to his owne pastor where

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where he dwelleth. And against the time that the other pastor of that parish where his cattell sell, shall demand his tithes thereof, they will haue fetched home their cattell, so that by these sinister kind of meanes, they will neither pay in the one parish, nor in the other. But if the one commence sute against him, he answereth, they sell not in his parish: if the other doe the same, he pleadeth that he is not of his parish, nor oweth him ought. But indeed they wil pay for their ground in the other parish a little herbage (as they call it) a thing of nothing to stop his mouth withall. So that hereby the poore pastors are detained from their right, and almost beggered in most places that I haue come in.

Theod. How came temporall men by the right of their patronages, and how sell they in to their clowches, can you tell?

Amphil. I will tell you as farre as euer I could coniecture how they fel into their hands. In the beginning when Antichrist the pope exercised his vsurped authoritie, and challenged the title of supreme head ouer the vniuersall church of Christ vpon the face of the earth, to whomsoever would either erect churches, temples, and oratories (as then the world was giuen to blinde superstition, as to instaure abbeies,

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beies, prieries, nunries, with other sumptuous
edifices, and houses of religion, thinking the
same a worke meritorious, and to gilde, crossed
images, and the like fooleries) or else giue
ground for the same to be built vpon, his
holie holines, did giue the patronage, and pre-
tensed right of the same church, and benefice
belonging to the same. Othersome thinke
(to whome I willingly subscribe) that the
Churches (consisting of simple, and igno-
men for the most part) abusing the same be-
nefices, and bestowing them vpon vnmeet
persons, the princes haue taken them out of
their handes, and giuen the right patronage,
and possession of the same to the temporaltie,
to the ende they might bestowe them better.
But as they were taken from the churches
for some causes, so ought they to be remooued
and giuen againe to the Churches for greater
causes. For nowe are they bought and sould
for simonie, even as an ox or a cow is bought
and sold for mony.

Theod. Are there no lawes for the re-
strainte of simonie, being so horrible, and
detestable a vice in the church of God?

Amphil. Yes that there are. As he that
is patrone taking monie for his benefice, to
loose the patronage of the same, and the

ecclesi

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ecclesiasticall person, that giueth it, to lose
the same benefice, the monie giuen or pro-
mised to be giuen, and to remaine incapable
of anie other ecclesiasticall promotion after-
warde for ever. But doe you thinke they
are fooles? Haue they no shift to defeat the
lawe. Yes I warrant you. For though they
giue two hundred, or three hundred pound for
a benefice, yet it shall be done so cloosely, as
no dogges shall barke at it. But bicause at the
time of their initiation, institution, induction,
and admission they are swozne whether they
came by it by simonie or no, whether they
gaue anie monie for it, or no, therefore to a-
void the guilte of periurie, they the pastors
themselves will not giue anie monie, but
their friendes shall doe it for them, and than
may they sweare (with as good a conscience
as euer Iudas betraied Christ) that they
gaue not a penny, but came by it freely, as
of gifte. Or if this wale fayle them, than
must they giue the patrones a hundred
pounde, or two hundred pounds vpon some
bargayne, that is not woorth a hundred
pence, and then maye they sweare if neede
be, that they came by the benefice franke-
lye, and freelye, and that they gaue the
money vpon such and such a bargaine,
without

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Without some of these practises, or without such a dish of apples, as Master Latimer talketh of with thirty angels in euery apple, though he be neuer so learned a man, I warrant him he gets nothing. But if he can get a grasse of this tree loden with such golden apples, it will serue him better, then all Saint Pauls learning. For these and the like abuses infinite, if the patronages were taken away from them, that now enioy them, nay, that make habockes of them, and either to rest in the right of the Prince (as they ought) or else in the right of the churches, who will not be corrupted, it were a great deale better, than now they be. For now the poore pastours are so handled at the hands of their patrones, that they neyther haue mony to buy them bookes withall, nor which is lesse not to maintaine themselves vppon though but meanelye, but are many times constrained either to wander abroad to seeke their linings or els to take by their Inn in an alehouse, or in some od corner or other, to the great discredite of the gospell of Christ, and offence of the godlie. This argueth flatly that we loue not Christ Iesus, who make so little of his messengers, and ambassadoers. He that despiseth you, despiseth me, and he that receaueth and maketh much of you, he receiveth me,

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and maketh much of me saith Christ. The
athen gentils, and pagans, prouide better
their idolatrous priests, then we do for the
ue preachers of the gospel, and disclosers of
e secrets of God. For when the Egyptians
ere soe pooled of Pharao, the priests by his
ommandement were excepted, and permitted
to haue all necessarie maintenance whatsoe-
er. But we are of another mind, soe we think
whatsoeuer we get of the is won, it is our owne
ood, whereas in truth, what we withdraue
om the (prouided that they be diligent prea-
chers of the gospell) we withdraue it from God,
and ferrie it to the deuil. But hereof more shal
e spoken (Christ willing) hereafter, when we
come to this question, whether it be lawfull for
eachers and ministers of the Gospell, to re-
eue wages and stipends for preaching of the
oode.

Theod. By what law may a minister of the
gospell make claime to tithes, and other pro-
fits, emoluments, duties and commodities, be-
nging to him, by the law of God, or of man?

Amphil. God in the law of Moses, gaue spe-
all commandement that tithes, and other
lations, commodities, and profits should be
uen to the priests, to the end that they might
tend vpon the diuine seruice of God, and not
busie

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busse themselves in worldly affaires, which ordinance or sanction being mere ceremonial is now fully abrogate by Christ (for in him the truth, all ceremonies, shadowes, types & figures ceased, & toke their end.) And therefore cannot preacher of the Gospel claime his tithes by the lawe of Moyses, but by the positive lawes of Christian princes, which are to be obeyed in all things (not directly against true godlinesse) upon paine of damnation.

Theod. Are tithes then due to be paid by the positive law of man, and not by the lawe of God?

Amphil. Yea truly by the positive lawe of man: which godlie constitution is now no less to be obeyed vnder the Gospel (being commanded by a christian prince) than the diuine institution was to be obeyed vnder the law. And although tithes bee due by the positive lawes of man, yet are the same grounded vpon the word of God, and commanded as well by God as by man. And therefore he that breaketh this ordinance (being an excellent policie) violateth the commandements of God, and breaketh the constitution of his liege prince to his damnation except he repent.

Theod. Must euerie one pay his tithes truly to euery pastor, whether he be ought, or

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taught, learned or vnlearned, without any exception, or may he deteine it with good conscience from him that is an vnfit and vnable minister?

Amphil. If he be a good pastoz and diligent in his calling, and withal able to discharge the dutie of a faithfull shepheard ouer his flock, then ought he to haue al tithes paid him whatsoeuer with the better, and if any should withhold the best mite from him, he sinneth against the maiestie of God most græuously. And although he be a wicked man, and not able to discharge his dutie, though but in small measure, yet ought euerie man to pay him his due faithfully and truely. For in denieng him his dutie, they might seeme to withstande authoritie, which they ought not to doe. In the meane time giuing themselves to prayer, and suing to them that haue the authoritie for his displacing, and placing of another that is more able in some measure to discharge the dutie of a faithfull pastoz. Notwithstanding I knowe some are of opinion that if any man giue either tithes, or anie dutie else to their pastoz being an vnfit, and an vnable person, he is partaker with him of his sinne, he communicateth with other mens offences, and he maineaineth him in his idleness, sloth, ignorance, and

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and securitie, and therefore offendeth greuously. But I am of opinion that euery man ought to pay their dutie (for else he might seeme as I said to resist the power) & if he be not able to discharge his dutie, to pray for his removing, and to make instance to them that are in authoritie appointed for the redresse of such inuoluntaries, for his displacing, and so not to attempt any thing without god and lawfull authority grounded vpon the word for the same.

Theod. May a pastor that hath a charge and a flocke assigned him to watch ouer (hauing a maintainable living allowed him of his flock) preach in other places for monie?

Amphil. Hee may sometimes obtaining licence for some reasonable cause of his owne flocke, preach the word of God abroad in other places, but then he ought to doe it gratis, contenting himselfe with the living allowed him at home of his owne parish. Notwithstanding if the other churches where he shall haue preached, will voluntarily impart any thing to the supplie of his necessities, in respect of his painetaking, he may thankfully receiue the same: but he may not compell, nor constrain them to giue it him whether they will or not against their wils, as manie impudently doe.

Theod. When I perceiue if it be not law

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full for a pastore that hath a flocke, and a stipend appointed him, to receiue monie vpon constraint of strangers for preaching the worde abroad in other places, then is it not lawfull for him to take monie in his cure for preaching funerall sermons, marriage sermons, chrisening sermons, and the like, as many do. What say you to this?

Amphr. There are manie worthy of great blame in this respect. For though they receiue fortie pound, a hundred pound, or two hundred pound a yere, of some one parish, yet will they hardly preach once a moneth, nay happily not once in a quarter of a yere, and sometimes not once a twelue moneth, for the same. And if a man request them to preach at a burial, a wedding, or a chrisening, they will not doe it vnder an angell, or a noble at the least. And therefore the papists, and aduersaries to the Gospel call our Gospel, a polling Gospel, our sermons roiall sermons, angell sermons, and noble sermons. You call say they our blessed masse a polling masse, but say they your preachings are more polling. For we say they would haue sold a masse for a grote, you will not sell a sermon vnder a roiall, or a noble. And thus these fellows are a slander to the Gospel, and robbers of their fellowe brethren. If I should hire a

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man for fortie pound, an hundred pound, or
more, or lesse, to teach my children nurture and
knowledge, if he for the execution thereof shuld
aske me more for the same than we agreed for,
were not this man a naughtie, eracting, and
fraudulent felowe? May if I compound with
him to teach them in the best maner he is able
for so much, and he doth it not, and yet receiue
my monie, haue not I good lawe against him?
If he should say vnto me, I will not doe it ex-
cept you giue me more, were not this a very
vnrasonable man? For hauing his monie
that was couenant, is hee not bound both by
lawe and conscience to teach them to the ve-
termost of his power? Or if he shall not doe it,
and yet take my monie, is not he a theefe and a
robber? Is this true in a priuate man, & not in
an ecclesiasticall person? Is he not hired to that
end & purpose to preach the word of God to his
flocke? And hath hee not wages for the same?
Shall he now denie to preach the same word
except he haue more monie? Or is he not bound
in conscience to preach the same night and day
without ceasing? And if he doe not, is he not a
deceiuer, a theefe, & a robber? The pastor there-
fore hauing taken vpon him the cure & charge
of his flocke, and hauing his stipend appointed
for the same, is bound to preach the worde of
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God to all his flocke indifferently whether it be at buriall, wedding, christening (yea then especially) or at any other time whensoever, without taking, or requiring of any more monie, than the stipend he was hired for. For if he take any more, it is plaine theft before God, and one day shall be answered for : let them be sure of it.

Theod. You condemne not funerall sermons then, so that they be good, doe you ?

Amphil. No, God forbid. Why should not godlie sermons be as wholesome (and as necessarie) at the burials of christians, when wee haue such liuely spectacles before our eyes, of our mortalitie, miserie, and end, as they be at all other times ? Yea truly at that present I thinke godlie sermons verie necessarie to put the people in remembrance of their mortalitie, of their great miserie, and frailtie, of their fatall end, of the immortallitie of the soule, of the generall resurrection at the last day, and of the ioye, felicitie, and beatitude of the life to come, with the like godlie instructions, that they may the better prepare themselves to the same when God shall call them hence to himselfe . And although of late some phantasticall spirites haue taught that the vse of them is naught, in that they

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Stand in place of popish diriges, and I cannot tell what, yet cannot I be easilie drauone to assent vnto them, for that I see them in that respect a great deale more curious than godlie wise.

Theod. Is it lawfull thinke you for ministers, and preachers of the Gospell to receiue stipends, and wages for their preaching?

Amphil. Why not? Otherwise how should they bee able to keepe themselves free from worldly occupations, and trauels of this life (as they ought) to applie their studies for the discharge of their duties, to maintaine themselves, their family, and household, or how should they keepe hospitalitie for the relæse of the poore, all which they are bound to doe both by Gods lawe, and good conscience? Therefore take away liuings, and wages from the preachers, and ouerthrowe preaching altogether, the ordinarie meane to saluation in Christ. This caused the apostle to enter disputation of this point, where he proueth by inuincible arguments, that a preacher or minister of the Gospell of Christ Iesus, may (Salua conscientia, With a good conscience) receiue wages, and stipends for his paines sustained in the affaires of the Gospell, and that for the causes abouesaid. Therefore saith this apostle: Boni trituran

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trituranti non ligabis os, Thou shalt not muzzle
the mouth of the oxe that treadeth soorth the
corne. Whereby is ment, that he that laboreth,
and taketh paines in any god exercise, ought
not to be denied of his meed for his paines. A-
gaine he saith : Dignus est operarius mercede
sua, The workman is worthy of his reward.
And still insisting in the same argument, he
saith : Qui euangelium prædicant, ex euange-
lio uiuant, They that preach the Gospell, let
them liue vpon the Gospell. And yet further
prosecuting the same more at large, he saith :
Quis militat, &c. Who goeth on warfare at
any time of his owne charges ? Who planteth
a vineyard, and eateth not of the fruit ? Who
feedeth a flocke, and eateth not of the milke of
the flock. By al which reasons, and arguments
it appeareth, that he who preacheth the Gospel
ought to liue of the Gospell. But as euerie pa-
stor that hath a peculiar flocke assigned him
may with the testimonie of a god conscience
receiue wages, and maintenance of his flocke,
for his paines taken amongst them : so may he
not, nor ought not to take wages or salarie of
any other flocke adioining, if so be it, that ei-
ther vpon request, or his owne voluntarie good
will, he preach the word of God amongst them.
To them that are thus provided for, Christ our

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Paulour saith : Gratis accepistis, gratis date,
Freely you haue receined, freely giue againe.
But if any haue not a speciall flocke, or charge
assigned him, then may he with good consci-
ence receiue the beneuolence, the friendly
contributions, and rewards of the churches to
whom he hath preached. And this is probable
both by the word of God, and the examples of
the apostles themselves.

Theod. What say you of preachers, and
lecturers, that haue no peculiar flocks, nor
charges appointed them, are they necessarie,
and may they receiue wages with a good con-
science of the flocks, and charges where they
preach the word of God?

Amphil. First you aske me whether pre-
achers, and lecturers that haue no peculiar
flocks nor charges of their owne to attend vpon,
be necessarie. Whereto I answer. What
considering the state, & condition of the church
at this day, they are most necessarie. But if it
were so, that euerie church and congregation
had his preacher (as euery one ought to preach
else is he not sent by the Lord) then were they
not so necessarie, but considering that most
churches are planted and fraught with single
reading ministers, they are verie becomen
to helpe to supplie the defect of the others, that
throug

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through the good industrie as well of the one, as of the other, the churches of G D D may bee instructed and nourished with the worde of G D D to eternall life. Then you aske mee whether these lecturers and preachers may receiue wages of the churches to whom they preach, with a good conscience, whereto I answer, that they may. But yet I am perswaded, that it were much better for them to haue particular flocks of their owne. to the end that they receiuing sufficient maintenance of them, might (if they were at anie time disposed to bestowe any spirituall graces abroad) doe it Gratis, frankly and freely without any charges to the poore churches of Iesus Christ.

Theod. But what if the pastors living be not maintaineable nor sufficient for him to liue vpon, may hee not take wages of other flocks abroad?

Amphil. I am perswaded no. For if his liuing be too little, then ought the church to mend it, but if the church either for want of zeale will not, or through extreame pouertie cannot increase his liuing, then ought the pastor to content himselfe with that little, which God hath sent him, following the example of the apostle, who biddeth the children of G D D

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to be content with their wages, bee it little or be it much : for if they haue meate, drinke, and cloth, it is inough, and as much as nature requireth. We brought nothing (saith he) into this world, neither shall we carrie any thing out Againe, those that will be rich, fall into diuers temptations, and snares of the diuell, which doo wne men in perdition and destruction. Therefore if it be sufficient to veldc him meate, drinke, cloth, and other necessaries, he is bound to content himselfe with the same. Which if he doe (for the zeale he beareth to his flocke) I doubt not but the Lord will open the hartes of his flock towards him, and both make them able, and willing to support his necessities. For if hee deliuer vnto them spirituall things, doubtlesse the Lord will moue them to giue vnto him temporall things. And therefore ought he to perseuere, and in his good time, without all peradventure the Lord will looke vpon him, as he hath promised.

Theod. Doe you allow of that vagarant ministerie, which is in manie countries, but most specially in Dnalgnesporg by of late, to the discredite of the Gospell of Iesus Christ, and offence of the bzyethzen ?

Amphil. Allow of it quoth you? No God forbid. But I rather deploze it with all my hart, knowing

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knowing that it is most directly against the word of God, the example of the primitive age and all good reformed churches thorough the world. Is it not a pitifull case that two hundred, three hundred, five hundred, a thousand, five thousand, yea possible ten thousand shall be called into the ministerie, in one countrie, not a quarter of them knowing where to haue any living or charge? And what do they then? Runne stragling, and roving ouer countries, from towne to towne, from citie to citie, from shire to shire, and from one place to another, till they haue spent al that euer they haue, and then the most of them either become beggers, or else attempt wicked and vnlawfull meanes to liue by, to the great dishonour of God, and slander of the word.

Theod. We thinke this is a great abuse, that so manie, or any at all should be called into the ministerie, not hauing flocks, and charges provided for them before.

Amphil. It is a great abuse indeed. For if pastor come of Pasco, to sayd, if he be not a shepheard, that hath no flock, and if he be not a feeder, that giueth no sustenance, nor a father that hath no childe, then are they no shepheards, nor no watchmen sent from the Lord, that haue neither flocks, nor charges to watch over. For
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he that is made a shepheard (or a minister) that hath no particular flocke readie to receiue him, is so far from being a lawfull shepheard, by reason of his former admission, that he is rather made a pastoz by the church that hireth him to be their watchman and guide, than of him that first called him into that function. And therefore woulde I wish that bishops and others to whome it doth (Ex officio) apperteine to call, and admit pastozs, and teachers in the church of G D D, to bee verie carefull here in, and not rashly to lay their handes vpon any, before they haue had sufficient triall as well of their life and doctrine, as also of the flock and charge where they shal be resident, that they go not like maisterlesse hounds vp and downe the countries to the slander of the Gospell.

Theod. Why? Then I perceiue you would haue none called into the ministerie, before there be a place void for him, is not that your meaning?

Amphil. That is my meaning indeed.

Theod. But are you able to proue your assumption, out of the word of God, or else I will giue but smal credit to you in such matters of controuersie as this is?

Amphil.

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Amphil. I haue not, neither doe I meane to speake anie thing vnto you touching these matters, but what I am able (I trust) to proue by the worde of **G D D**. And yet I grant Errare possum (for Hominis est labi, & decipi, Man may bee deceiued and fall) but Hereticus esse nolo, Erre I may, but heretike I will not be. No, so soone as I shall be conuincd by the manifest worde of **G D**, of any of my former positions or assertions, I will willingly subscribe to the trath. But being perswaded as I am, giue me leaue, I beseech you (vnder correction) to speake what I thinke. But now to the purpose. In the first chapter of the Actes of the apostles recorded by the Euangelist Saint Luke, wee read that Matthias succeeding Iudas the traitour in the administration of the apostleship, was not chosen nor elected (notwithstanding that the apostles by the reuelation of the spirite of **G D D**, knew that he should fall from the same in the end) untill the place was boide, and emptie. In the first chapter of the Actes of the apostles we read also of seuen deacons, which were chosen for the daillie ministering to the poore, but when I pray you? Not before the church (destitute of their seruice) had need of them, nor before there were

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were places readie to receive them, wherein they might exercise their function, and calling. Then if the apostles would not chuse not so much as deacons, which is an office in the church of God farre inferiour to the office of the pastoz, or preacher, before places were void and readie to receive them, much lesse would they, or did they chuse or call any pastoz into the church of God, before the church stood in need of him, and before there be a place readie to receive him. Besides that, we read not thorough the whole enangelicall historie, that euer the apostles called any to be pastozs and preachers of the word, before such time as there were places void for them: Common reason me thinke, and daily experience should teach vs this truth sufficiently, if we were not wilfully blinded, that when any church or congregation is destitute of a pastoz, it were better to place there one able person, than to make two or three hundred, or more unable fellows, and they for want of living to runne stragling the countries over, without any living or maintenance at all, being glad of any thing. For as the old sayeng is: Hungrie dogs eat stuttish puddings.

Theod. What order would you haue obserued in this?

Amphil,

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Amphil. We thinke this were a verie good order. That euerie church or congregation being destitute of a pastor should present to the bishops, and others to whom it dooth appertain, one or two, three or foure able persons, more or lesse, as they conueniently can, whose liues and conuersations they haue had sufficient triall of, whose soundnesse in religion, integrity of life, and godly zeale to the truth they are not ignorant of. Then the bishops and others to whom it doth apperteine, to examine and trie them thoroughly for their sufficiency in learning, soundnesse in doctrine, and decoritie in teaching, and finding them furnished with sufficient gifts for such an honorable calling to admit them, to lay their hands vpon them, and to send them forth (the chiefe of them) to that congregation or church so destitute. Which order if it were strictly obserued and kept (as it ought to be) then should not so manie run abroad in the countries to seeke liuings, then should not churches bee pestered with insufficient ministers. Then should not the bishops be so deceiued in manie as they be. And no maruell. For how should the bishop choose but be deceiued in him, whom he neuer sawe before, whose conuersation he knoweth not, whose disposition hee is ignorant of, and whose

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whose qualities and properties in generall, he suspecteth not? Whereas if this order were established, that euerie church destitute of a pastor should present certeine able men, whose conuersation and integritie of life in euerie respect they perfectly knowe (for the whole church is not likely to erre in iudging of their conuersations, who haue bene either altogether, or for the most part conuersant amongst them) then (as I say, should not the bishop be deceiued in any, nor yet any church scandalized with the wicked liues of their pastors (or rather depastors) as they be. For now it is thought sufficient for the certaintie of his conuersation, if he either haue letters dimissorie from one bishop to another (whereas they little or nothing knowe the conuersation of the man) or else letters commendatorie from any gentleman, or other, especially if they be of any reputation. If he can get these things, he is likely to speede I warrant him. Which thing is scarce well in my iudgement. For you knowe one private man, or two, or three, or foure may peraduerture either winne by affection, or else bee corrupted with bribes or gifts, whereas the whole church cannot, nor would not. Therefore is the other the surer way.

Theod

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Theod. How proue you that the churches that are destitute of a pastor, ought to present him whom they would haue admitted, to the bishop, and not the bishop to intrude vpon the church whom he will?

Amphil. In the first chapter of the Actes of the apostles befoze cited, we read, that after the defection of Iudas the traitour, the apostle Peter knowing it necessarie that one shoulde be chosen in his place, to giue testimonie and witnesse of the resurrection, and ascension of Christ Iesus, commanded the church to present one or two, or moe, as they thought good, that hee with his fellowe brethren might confirme and allow them. And thereupon saith the text, they chose two, to wit, Matthias, and Ioseph, surnamed Berfabas. And the church hauing presented them, they were elected, confirmed, and allowed of the apostles and elders. Also in the foresaide first chapter of the Actes of the apostles when the deacons (whose office was to make collections for the poore, and to see the same bestowed vpon them without fraud or deceit) were to be chosen, the text saith, that the apostles desired the church to choose forth seuen men from amongst them, of honest report, & full of the holie Ghost, which they might appoint to that businesse.

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By all which reasons appereth, that the church ought to present him, or them, whom they would haue to be admitted, and not that the bishop ought to present, to allow, or to intrude him vpon the church at his pleasure against the will thereof.

Theod. Why would you not haue pastors to be thrust vpon the churches, whether the churches will or not?

Amphil. Because it is manifest that no church will so willingly receiue, nor yet so louingly embrace him that is intruded vpon them against their wills, as they will doe him that they like of, choose, and allow of themselves. And if the churches beare not a singular loue, fauour, good will, and affection to their pastor, it is vnpossible that they should heare him, or learne of him with profit to their soules. And if they heare him not Auide & sitienter (as we say) Greedily and thirstily thereby to profit, then shall they perishe euerlastingly, in that the word of God is the ordinarie meane appointed by the diuine maiestie. And therefore in conclusion if there be not a mutual amitie, loue, and affection betwixt the pastor and his flocke, and if that the one loue not the other, as themselves, it is not to be looked for that either the one shall teach, or the other receiue any thing to their soules health;

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health, but rather the cleane contrarie.

Theod. I pray you what is your iudgement in this? What if a man be once lawfully called into the ministerie, may he euer vpon anie occasion whatsoeuer, leaue off the same function, and applie himselfe to secular affaires?

Amphil. There is a twofold calling. The one a diuine calling immediately from God, the other a humane calling immediately from and by man. Now he that hath the first diuine calling (his conscience suggesting the same vnto him, and the spirit of God certifieng his spirit of the certentie thereof) being furnished with gifts and graces necessarie for such a high function and office (as God calleth none, but he indueth them first with gifts, and graces necessarie for their calling) and afterwards is lawfully called of man according to the prescribe of Gods word, hauing a flocke appointed him wherevpon to attend, this man may not, nor ought not at any hand to giue ouer his calling, but to perseuere in the same to the end, for that he hath both the diuine and humane callings, being furnished with all gifts, and graces necessarie (in some measure) for the discharge of his high function and calling. Yet notwithstanding in time of extreame persecution, when Gods truth is persecuted, and his glorie defa-

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red, if he haue not wherewithall to maintaine
his estate otherwise, he may for the time giue
himselfe to manuall occupations, and corpor-
rall exercises in the affaires of the worlde, as
we see the apostles themselves did, who after
Christ Iesus was crucified gaue themselves
to their old occupations of fishing, making
of nets, tents, pavilions, and the like. But
on the other side, if a man haue not this diuine
calling, his conscience bearing him witness
thereof, nor yet the graces, gifts, and orna-
ments of the minde, fit for his calling (while
whosoever hath not, it is a manifest argument
that the Lord hath not sent him, for that
that hee sendeth, hee furnisheth with all kinds
of graces, and giftes necessarie for their cal-
lings) this man though he be called by humane
calling neuer so precisely, yet he may, nay he
ought to leaue his function, as vnwoorthie
to occupie a roome in the church of God, repre-
senting (as an idoll doth) that thing which hee
is not. Besides, hee that is compelled, and
inforced either by friends (as manie are)
or by pouertie (as not a few bee) or for any
other respect else to take that high function
vpon him, without the testimonie of a good
conscience, being not furnished with gifts, and
graces fit for such a calling (which argueth de-
realy

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rectly that God hath not called him) hee I
ay is so farre from being bounde neuer to
leave his function and calling, that hee ought
not one minute of an houre to continue in the
same, though he bee called by man a thousande
times. Wherefore he that is a minister, and
hath charge of soules committed vnto him, let
him if hee bee not furnished with such gifts
as his high calling requireth, in the name
of GOD make no doubt of it to giue over
his function vnto others that are able for
their giftes to discharge the same, in the
meane time giuing himselfe to godlie exer-
cises of life, as God may be glorified, his con-
science disburthened, and the commonwealth
profited.

Theod. But I haue heard of some that
considering the naughtinesse of their calling,
and their owne insufficiencie to discharge the
same, haue therefore left off their function,
giuing themselves to secular exercises, and in
the ende haue bene inforced to resume their
former function vpon them againe, and that
whether they would or not. How thinke you
of this?

Amphil. I thinke truely that they who
compelled them to take againe that function
which they were not able to discharge, and

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therefore lest it haue gréaously offended therein. This is as if I knowing a simple ignorant fœle presumptuously to haue taken vpon him a great and waightie charge, yea such a charge as all the wisdom in the world is not able thoroughly to performe, and when he in taking a view of his owne insufficiencie, should be moued to leaue his charge to others better able to execute the same than hee, I should notwithstanding not onely counsell, but also compell him to resign againe his former great charge which I knowe he is neither worthe, nor yet able euer to accomplish. Thinke you not that he that compelleth him to take againe that office or calling which before he had least for his inabilitytie, shall not answer for the same yes truely, you may be sure of it? In conclusion, he that is sufficiently furnished with such gifts as are necessarie for his calling, & withall is found able to discharge in some sort his duty ought not to leaue his function (for to such a man that so doth, Christ saith hee that laiest his hande vpon the plough, and looketh backe, is not fit for the kingdome of God.) But againe, he that hath not these gifts, and graces sufficient for his calling, to the discharge of his duty ought not to occupie a place in the church of God, as the pastor thereof, much lesse ought he when

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When he hath (for his inabilitie) least the same to be constrained to resume againe his former function, and calling, which he is not able to discharge. But hereof enough.

Theod. Then I perceiue that any minister or ecclesiasticall person that hath not gifts sufficient to discharge his duty may with good conscience leaue their functions, and giue themselves to liue by their labors, as other temporall men doe, may they not?

Amphil. Yes, with a better conscience than to retaine them being not able to discharge them in any small measure. For with what conscience can he receiue temporall things of his flocke, and is not able to giue them spirituall? With what face can a shepheard receiue of his sheepe, the milke, the wooll, and fleece, and yet will not, or cannot giue to the same either meate or drinke sufficiently? With what conscience can he receiue fortie pound, a hundred pound, or two hundred pound, a yeere of his poore flocke, and is not able to breake to them the breade of life, in such forme, and maner as he ought? May how can he ener haue quiet conscience that knowing that the blood of all those that die ghostlie for want of instruction shal be colored vpon his head at the day of iudgment, and be demanded at his handes, will yet not.

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notwithstanding reteane the same charge, and function to himselfe still, not being able to discharge the least iote of the same? Wherefore would I wish euery man of what office, function, or calling soeuer he be, if he be not able to discharge his dutie in the same, to giue it ouer, and not for greedineſſe of a little mucke or dung of the earth, (for monie is no better) to cast away their soules, which Iesus Christ hath bought with his most pzeious blood.

Theod. As it lawfull for a pastoz or minister that hath a flocke to departe from the same. In the time of plague, pestilence, or the like, for feare of infection?

Amphil. As he a good sheepeheard that when he seeth the wolues comming, will take him to his heeles and runne away? Or is he a sure freend that when a man hath most neede of his helpe, will then get him packing, not shewing any friendship towardes him at all? I thinke not? And truly no more is he a good pastoz, or minister, (but rather a depastoz, and minishter) that in time of any plague pestilence or sickness, whatsoeuer will convey himselfe away from his flocke, for feare of infection, at the houre of death, when the poore people haue most need of comfort aboue all other times, then is he their pastoz that shoulde feed them.

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them, the furthest from them. When they stande vppon the edge as it were of saluation, or damnation, then permits he the wolfe to haue the rule ouer them. Our Sauour Christ saith Bonus pastor animulam dat pro ouibus, A good shepheard giueth his life for his sheepe, but these felowes are so far from giuing their liues for their sheepe, that they seeke to saue their owne liues with the destruction of their whole flocke. This is the loue that they beare vnto their flocke, this is the care they haue ouer their soules health, which Christ Iesus bought so deere with the price of his blood. But vppon those shepheards that for feare of incurring of corporall death (which is to the Godly an entraunce into perpetuall glorie) will hazard manie a thousande to die a corporall and a spirituall death both, yea, a death of damnation both of body & soule for euer. Do they thinke that their blood shall not be asked at their hands at y^e gret day of the Lord. Do they thinke y^e their fleeing away from their flock, is a mean to preserve their liues y^e longer vpon earth: Is not God able to strike them as well in the fieldes, as in the city, as well in the country as in the towne, in one place, as well as in another: Is not his power currie where: Is not his messenger death in al places: Saith he not in the booke of Deuterion that if we doe

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not those things, which he hath commanded vs in his sacred word, cursed shall wee bee at home, and cursed in the fields. And saith he not further, that the plague and pestilence, the botch, bile, blaine, or else what deadly infection soeuer shall followe vs, and lay hold vpon vs, in what place soeuer we be, and shall neuer depart from vs, till it haue quite consumed vs from the face of the earth? And doe these fugitiues that ouerrun their flocks in time of infection, thinke that they shall escape the heauie wrath and vengeance of God for their tergiversation and backsliding from their duties? Doe they thinke that God cannot saue them from corporal death, but with the breach of their duties towards God? Is not the Lord as well able to defend them from any deadly infection if it be his good pleasure, as he was to defend Sidrach, Misaach, and Abednego from the flaming fire? Daniell from the mouth of the lions, Ionas from the iawes of the mightie whale, with manie others that trusted in him? Doe they thinke that his arme is shortened, or his power weakened? Is he not able to deliuer his children, that in dooing of their duties depend vpon his prouidence? And to bee plaine with them, we thinke that in fleeing away from their flocks, they shew themselves to thinke

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that either God is not almightie, or else not mercifull, or neither. For if they believed that he were almightie, and that hee were able to saue them, then they would neuer run awaie from their flocke, but depending vpon his prouidence, believe that he is as well able to deliuer them in one place as in another, if it bee his godd pleasure. And if they believed that he were mercifull, then would they rest vpon the same, not doubting, but as he is almightie, and omnipotent, and therefore can doe al things, so he is most mercifull, and therefore wil preserve al those that put their trust in him. If a temporall magistrate that exerciseth but a ciuill office in the commonwealth should go away from his charge for feare of infection or plague, wheras his present abode might do more good than his absence, he greatly offendeth, how much more then offendeth he, that being a pastor or feeder of soules, flieth away from his charge, wheras his presence might doe a thousand times more good than his absence: And if it please the Lord to take them away to himselfe, are they not most happie? Enter they not into eternal glorie? And haue they not an end of all miseries and paines in this life, and the perfect fruition of perpetuall ioye in the heauens? Are they not blessed, if when the Lord shall call them, he find them

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them so well occupied as in feeding, & breaking the bread of life to the poore members of Christ Jesus for whose sakes he shed his hart blood?

Theod. But they say, we ought not to tempt God, which thing they must needs doe if they shoulde tarrie when they see death before their face. And they say further, that it is written that we must keepe the whole from the sicke, and the sicke from the whole. Besides saie they, Natura dedit, potestatem tuendi vitam omni animanti, Nature hath giuen power of defending of life to euery living creature. Again, euery thing fleeth from his contrarie, but death is contrarie to nature, for it came through the corruption of nature, therefore we flee from the same by the instinct of nature. These and the like fond reasons they alledge, for their excuse in fleeing from their flocks, and charges, what say you to them?

Amphil. I can saie little to them. But one I lie this, that none of all these reasons doe prouledge them to discontinue from their flocks and charges. And whereas they saie, that their fleeing were a tempting of God, it is verie untrue, it is rather a reuerent obedience to this tripled comendement, Pasce oues meas, pasce oues meas, pasce oues meas, Feede my sheepe, feede my sheepe, feede my sheepe. But indeede if it were so that a private man who hath no
kind

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kind of function nor office, neither ecclesiastical nor temporall, seeing himselfe if he staie still in great danger of death, & might avoid the danger by fleeing, & so by the grace of God prolong his life, and yet will not, this man if he tarie tempteth the Lord, and is a murder of himselfe before God. And to such it is said, thou shalt keepe the whole from the sicke, & the sick from the whole. This is the meaning & sence of these words, and not that they do priuiledge any man for not doing of his dutie. But notwithstanding all that can be said in confutation of this great & extreeme contempt of their duties, I haue knowne and doe know some ministers (nay wolues in sheepes clothing) in Englande that in time of any plague, pestilence or infection, though there hath bin no great danger at all that haue bin so far from continuing amongst their flock, y^e if any one of them were sicke, although of neuer so comon or vsuall disease, yet fearing to be infected with the contagion thereof they haue absented themselves altogether, from visiting y^e sick according as they ought, & as dutie doth bind them. Yea some of them (suppose you of mercenaries, & hirelings, but not of good pastors) are so nice, so fine & so fearful of death forsooth y^e in no case they cannot abide to visit the sicke, neither by day nor by

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by night. But in my iudgement it is as incident to their office and dutie, to visite, to comfort, to instruct, and relieue the sicke, at the houre of death, as it is for them to preach the word of God to their flocke al the daies of their life. And peradventure they may doe more good in one howze at the last gaspe, then they haue done all the daies of their life before. For he that in his life time hath had in small estimation the blessed worde of God, but following his owne humors in hope to liue long, hath lead a very wicked and impenitent life, nowe through the consideration and sight of death, which he seeth before his eyes, together with godly exhortations, admonitions, and consolations, out of the word of God, may easily be withdrawne from his former wicked life, and dieng in the faith of Iesus Christ, with true repentance for his sinnes, to fore committed, liue for euer in ioye both of body & soule, whereas if exhortations had not bin, he might (happily) haue died irrepentant, or vttterly desperate to his euermlasting destruction for euer. Yea, it is commonly scene, that those who could neuer be wonne to Christ Iesus, all the daies of their life before, yet at the last howze they are soone recouered. Therefore ought not the pastors to neglecte their duties therein, but
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warely, and carefully to watche ouer their flocks, night and day without ceasing that whe the great shephard of the sheepe commeth, he may rewarde them with the immercessible crowne of eternall glozy. And thus much be it spoken hereof.

Theod. In whome doth the election of the minister or pastoz consist in the church onely or in the bishops?

Amphil. I tolde you befoze (as I remember) that the church might examine the life, the conuersation, and disposition of him, or them, whome they would haue to be their pastoz, and finding the same good to present him, or them, to the bishops, or elders to whome it apperteineth, to examine for his sufficiencie in knowledge, and dexteritie, in teaching and handling the word of God, and finding him a man furnished with gifts and graces necessary for such a high vocation, to call him lawfullie according to the word of God, and so to sende him forth into the Lords haruest, as a faithfull laborer therein.

Theod. But some are of opinion that the churches themselves of their owne absolute, and plenarie power ought to choose their pastoz, and not bishops.

Ampil. The churches haue no further power

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power in the election of their pastor, than as I have told you, that is, to iudge of his conuersation & integritie of life, referring the whole action besides to the bishops, and elders. For if the churches should elect their minister or pastor, of themselves absolutely, besides that it would breed confusion (for some would chuse one, some another, some this, and some that, neuer contenting themselves with any) the church should doe that also, which were directly contrarie to the word of God. For certaine it is the church hath no absolute power by the word of God to elect their pastor, to chuse him, to call him orderly in such forme as is appointed in the word, observing all kinde of rites, ceremonies, & orders belonging thereto. Neither was it ever sene that any church did ever practise the same. For in the daies of the apostles did the churches any more than chuse forth certaine persons of a tried conuersation, & presented them to the apostles? And did not the apostles then whom our bishops now in this action do represent lay their hands vpon them, approve them (after triall had of their sufficiencie in knowledge) and sent them forth into the Lords vineyard? The churches laid not their hands vpon them, or as some call it consecrated them not, nor vsed not any other ceremoniall rite in the election

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election of them, as the apostles did. But as I grant that the church for some cause, and in some respects is not to be excluded from a consultative voyce (as before) or from being made privie at all to the election of their pastor, so I denie that the church may absolutely of his owne plenarie power call their pastor, all ceremonies and rites thereto belonging observed, for that is to be don and executed of the bishops & elders, and not of the churches consisting of lay men, and for the most part rude, and unlearned.

Theod. What say you to a seigniorie or eldership, were it not good for the state of the church at this day that y^e same were established in every congregation, as it was in y^e apostles daies.

Amphil. The several estates and conditions of the apostolicall churches, and of ours (all circumstances duly considered) are divers, and much different one from another, and therefore though a seigniorie or eldership then in every particular church were necessarie, yet now under christian princes it is not so needfull. The churches then wanted christian princes and magistrates to governe the same, and therefore had need of some others to rule in the church. But God be thanked we have most christian kings, princes, and governors, to rule and governe the church, & therefore
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We stand in lesse need of the other. And yet notwithstanding I grant that a seigniozie in euery congregation were to be wished, if it could be brought to passe, yet cannot I perceiue, but that it would rather bring confusion, than reformation, considering the state of the church at this day. For in the apostles times when seigniories were ordeined, we read not of any shires, dioces, or precincts, where bishops and ecclesiasticall magistrates might exercise their authoritie and gouernement, as now they doe, and therefore, there being neither bishops, ecclesiasticall nor ciuill magistrates (as we haue now) it was necessarie that the seigniories shuld be ordeined. But now we hauing al these things, stand not in such necessitie of them, as the churches in the apostles daies did. Besides, the institution of elders was but meere ceremoniall, and temporall, and therefore not to continue alwaies, neither ought the necessitie thereof to binde all churches. Neither doe I thinke that all churches are bound for euer to one forme of externall gouernement, but that euery church may alter, and change the same, according to the time, and present state therof, as they shal see the same to make for the glorie of God, and the common peace of the church.

Theod.

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Theod. What say you to deacons? Is their office necessarie or not in the church of God at this day?

Amphil. Their office (which was to make collections for the poore, to gather the beneuolencies, and contributions of euery one that were disposed to giue, and to see the same bestowed vpon the poore and needie members of the church) is very necessarie, and without doubt ought to be continued for euer. But yet is not the church tied to their names onely, but to their office. Which office is executed by honest substantiall men (called Churchwardens or the like) chosen by the consent of the whole congregation to the same end and purpose, who daily gathering the friendly beneuolencies of the churches, bestow, or see the same bestowed vpon the poore, and indigent of the same church, which was the greatest part of the deacons duties in the apostles dates. So that albeit wee haue not the name, we yet hold their office in substance and effect.

Theod. What is your iudgement, ought there to be any bishops in the churches of christians?

Amphil. To doubt whether there ought to be bishops in the churches of christians, is to doubt of the truth it selfe. For is there not

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mention made of their names, dignities, functions, and callings, almost in euery chapter of the new testament, in all the epistles of Paule, of Peter, of Iohn, of Iude, and of all the rest? Besides that did not the apostles themselves constitute and ordeine bishops and elders, and doe they not woonderfully commende the excellencie of their calling, inferring that those that rule well, are worthy of double honour? Whereby appeereth that bishops are not onely needefull in the churches of christians, but also most needfull, as without whome I can scarcely see how the state of the church could well bee maintained. And therefore those that contend that they are not necessarie in a Christian Common wealth, shewe them selues either wilfull, waiwarde, or maliciouslye blinde, and struing to catch their owne shadowes, they labour all in vaine, giuing manifest demonstration of their moze than extreamē follie to all the world.

Theod. Well. Let it bee granted (as it cannot bee denied) that they are moste necessarie, yet in this I would verie gladlye bee absolved, whether they maye lawfullye vendicate or challenge to themselves superiozitie, and pzinacie about their fellowe
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brethren of the ministerie or no, for some
holde that there ought to bee equalitie in the
ministerie, and no superiortie at all, how say
you?

Amphil. They doe not vendicate or chal-
lenge anie superiortie or primacie to them-
selues ouer their brethren in respect of their
common callings, and functions (for therein
the poorest pastor or shepheard that is, is coe-
quall with them, they themselues will not de-
nie) but in respect of dignitie, authoritie, and
honour, which the prince and church doth be-
stowe vpon them. So that the superiortie that
they haue ouer their brethren, resteth in digni-
tie, authoritie, and honour, which it hath plea-
sed the prince to dignifie them withall aboue
their felowe brethren, and not in calling, func-
tion, or office, for therein they are all coequall
together. But if any curious heads should de-
mand why the prince should aduance any of
the cleargie to such high dignitie, authoritie,
and primacie aboue his brethren, I answer as
it is in the Gospell: Is thine eie euill, because
the prince is good? May not the prince giue his
gifts, his, dignities, and promotions to whom
he will? And if the prince of his roiall clemen-
cie be minded to bestowe vpon his subiect any
dignity or promotion, is it christian abedience

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to refuse the same? Nay is it not extreme ingratitude towards his prince? Besides, who seeth not, that if there should be no superiortie (I meane in dignitie, & authoritie only) the same honorable office or calling would growe into contempt? For is it not an old saying, and a true, Familiaritas, siue æqualitas parit contemptum, Familiaritie, or coequalitie doth either bring contempt. And therefore take awaye authoritie, and honor from the magistrates either temporall or spirituall, and overthrowe the same altogether. If authoritie should not be dignified, as well with glozie, and externall pompe the better to grace the same, & to shew forth the maiestie thereof, would it not soone grow to be dispised, vilipended and naught set by? And therefore the more to innoble, and set soorth the excellencie of this honorable calling of a bishop, hath the prince, & the churches thought it good to bestow such authoritie, dignitie, and honor vpon them, and not for anie other cause whatsoever. And therefore seeing it is the pleasure of the prince to bestowe such dignitie, authoritie, and honor vpon them, we thinke, any sober christians should easely tolerate the same.

Theod. Yea, but they saie, that there ought to be no superiortie in the ministerie, bringing

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bringing in the example of the apostles themselves amongst whom was no superiortie, inequality, or principallitie at all?

Amphil. Indeede amongst the apostles there was no superiortie; I grant, neither in office calling, authoritie, nor otherwise, but all were equall in ech respect, one to another. But what than? The apostles were sent to preach, to the churches, and not to gouerne (and therefore they choose elders to rule the same) but our bishops are as well to gouerne, and to rule the churches in some respects, as to preach the worde. And therfore though there were no superiortie amongst the apostles, yet maye there be amongst our bishops in respect of gouernment, dignitie, and authoritie. And whereas they saie there ought to be no superiortie in the ministerie at all, I answere no more there is in respect of euerie ones function, forme of calling, and office to preach the word and minister the sacraments. But in respect of gouernement, authoritie, dignitie, and honoꝝ, there is superiortie, and I am perswaded so ought to be. In which opinion, vntill they haue disproued it, I meane Christ willing to perse.

Theod. But they adde further, and say that it strengtheneth the hands of the aduersaries,

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the papists. For saie they the papists may as well affirme that christian emperours, kings, and potentates, and even the church of God themselves have given to the pope the authoritie, that dignitie, and hono^r which hath or claimeth aboue his fellowe brethren as well as the bishop may say so. Besides confirmeth the opinion of soueraigntie ouer all the churches in the world, For say they may not the pope saie that he receiued plenarie power to be head ouer all the world, from christian kings, emperours, and potentates, as well as the bishops may say, we receiued this power to be superio^r to our brethren from christian kings and princes. Now whether these reasons be a like I would gladly know.

Amphil. They be verie vnlike, and so vnlike as there is no equallitie comparison, or semblance betwixt them. For first of all let them note, that the pope nor any of his complices and adherents doe not holde, nor pretende to holde (no they dare as well ease off their fingers as to say so, for then were their state in too fall case) that their archdiuell, their god the pope I should say doth receiue his power either of authoritie, superio^ritie, p^rimacie, soueraigntie, or head ouer all the world from any earthly creature, but immediately from God himselfe

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himselfe. But whereas hee sayth that hee received his power of superiortie ouer all the worlde from no earthie creature, but from God himselfe, it is manifest that he receyued it neyther from God, (for his vsurped power is contrarie to God, and to his worde in euerie respecte) nor from anie christian man, but from the Deuill himselfe, whose vicegerent or Licesent general in his kingdome of impietie he shewes himselfe to be. Than let them note, that although hee pretended to holde his vsurped authoritie from man (as hee both not,) yet is there no man howe mighty an Emperour, King, Prince, or Potentate soeuer, that is able proprio iure to giue him authoritie ouer all the worlde, without great and manifeste iniurye done to all other Princes, as to giue the soueraigntie, or chieftie of their Landes from them, to a straunger. But a Prince may lawfullye bestowe, and geue to his subiectes anie prerogative, title, authoritie, office function, government, or superiortie of anie thing within his owne dominions and kingdomes, but no further he maye not. And therefore this reason of theirs holdeth not, that the Pope maye as well arrogate the one to himselfe, as the Bishops may the other to themselves.

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Theod. Seeing now it cannot be denied, but that bishops are most necessitie, and that they may also lawfully hold superiortie ouer their brethren (in respect of gouernement, regiment, or authoritie) being giuen them of the prince. What say you then to this? Whether may a bishop be called by the name of an archbishop, metropolitan, primate, or by the name of my Lord bishop, my Lords grace, the right honorable, and the like, or not? For me thinke these titles and names are rather peculiar to the temporaltie than to them, & do saue of vaine glorie, and worldly pompe, rather than of any thing else. And which is more, me thinke they are against the expresse word of God. Wherefore I couet greatly to heare your iudgement thereof?

Amphil. These names and titles may seeme to saue of vaine glorie indeed, if they should arrogate them to themselves *Iure diuino*, as they doe not. But if you wil consider by whom they were giuen them, and how they doe require them, you wil not thinke it much amiss, nor farre discrepant from the sinceritie of the Gospell. First therefore note that they were giuen them by christian princes to dignifie, to ennoble, to decore, and to set forth the dignitie, the excellencie, and worthines of their callings.

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things. Secondly let them note that they require them as due vnto them by the donation and gifture of men, and not Iure diuino, and therefore being giuen them for the causes aforesaid by christian kings and princes, they may in that respect hold them still without any offence to the diuine goodnesse, or his faithfull spouse vpon the earth. But if they should claime them as due vnto them by the lawe of God, as they doe not, then should they offend. For our sauiour Christ seeing his disciples and apostles ambitiously to affect the same vaine glorious titles and names, set before them the example of the heathen kings, thereby the rather to withdraue them from their vaine humour, saieng : Reges gentium dominantur eis, &c. The kings of the gentils beare rule ouer them and those that exercise authoritie ouer them, be called gracious Lords, but Vos autem non sic, You shall not be so. In the which words he vtterly denieth them (and in them all others to the worlds end, that in the same office and function of life should succeed them) the titles of Lords, graces, or the like. The apostle also bideth them to beware that they challenge not those vaine titles to themselves by the lawe of God, when he saith (speaking to bishops and pastors) Be not Lords ouer your flocks, &c. By these

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these and manie other the like places of holle
writ, it is cleare that they cannot arrogate
these names, or titles to themselves by the word
of God, neyther doe they, but (as I haue said)
by the donation, the beneuolence, and gift
of christian Princes, for the reuerent estimate
they bare and ought to beare to their high func
tion and calling, in that they are his Lieute
nants, his vicegerents in his Church, his mes
sengers, his Ambassadors, the disclosers and
proclaimers of his secretes, and his Angels,
(for so are they called in the scriptures) & there
fore in respecte of the excellencie hereof, these
names were given and attributed vnto them.
And truly to speake my simple iudgement, I
see not but that these names doe dignifie their
callings, shewe forth the maiestie thereof, and
doe moue the Churches to haue the same high
calling in more reuerence, & hono^r, than other
wise they would, if they were called by bare &
naked names onlie. But notwithstanding
either this that hath bene saide, or anie thinge
els that can be said herein, there are some wa
ward spirits lately reuiued, who hold the same
names to be mere Antichristian, blasphemous
and wicked, and suche as at anie hande a Mi
nister of the Gospell ought not to be called by.
But whereas they holde them to be Antichri
stian,

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stian, I holde them to be Christian names, and
geuen by Christian Princes to the innobling
and garnishing of their offices, functions, and
callinges, which doubtlesse is a glorie to God
denie it who will, or who can. And therefore in
conclusion I say, that Bishops though not by
the lawe of God, yet by the positive law, dona-
tion, and gifture of Christian Princes, maye
lawfully assume the saide titles, and names to
them for the causes before cited. And there-
fore these names and titles being meere indis-
ferent, and not derogating from the glorie of
God, but rather making for the same, they
are not of anye wise, sober, or saythfull
Christian, neyther to bee inteiighed against
nor yet to bee in anye respecte disliked being
used as before. And thus much of the names
and titles of Bishops.

Theodo. Maye Bishops exercise tempo-
rall authoritie together with Ecclesiasticall,
and maye they bee Iustices of peace, Iustices
of Quorum, Iustices of Assises, Clerke, De-
terminer, and the lyke, or maye they as
Capptall Judges geue defynitive sentence
of lyfe and death vpon malefactoris and others,
that by the iudiciall lawe of man haue deserued
to dye?

Amphil.

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Amphil. There is neither of the callings temporall, nor ecclesiasticall, but it requireth a whole and perfect man, to execute the same. And if there were neuer founde any one man yet so perfect, as could thzoughly, and absolutlie perfozme his office in either of the callings temporall or ecclesiasticall, much lesse can there euer one man be found, that is able to discharge them both. It is hard therefore that these two callings should concurre in one man. This is as though a man hauing an importable burthen already vpon his backe, should yet haue an other almost as burthenous vged vpon him. And therefore as it were absurde to see a temporall magistrate mount into the pulpit, preach the worde, and minister the sacraments so absurde it is to see an ecclesiasticall magistrate exercise the authoritie temporall, and to giue sentence condemnatorie of life, & death, vpon any criminous person, which properlie belongeth to the temporall power. Besides, it is a great discredite to the temporall magistrate, because it may be thought that they are not wise nor politique inough to execute their office, nor discharge their duties without the aide, and assistance of the other. And which is more it hindereth them from the discharge of their duties in their owne calling, for
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It is written, no man can serue two masters: but either he must betraie the one or the other. When the woman taken in adultery was apprehended, and brought vnto Christ, he refused to giue iudgement of hir, and yet it was a matter in effect ecclesiasticall, & appertained to an ecclesiasticall iudge. Then what ought they to do in matters meere ciuil? Againe our saviour do Christ, whē the yong man requested him to denide the inheritance betwixt his brother, & him, refused the same saieng, Quis me constituit iudicem inter vos? Who made me a iudge or a denider betwixt you. Whereby appeareth how farre ecclesiasticall persons ought to bee frō hauing to doe, with tempozal matters. But whereas they say the bishops of Dnalgne do exercise tempozall authoritie, and doe it as iudges capitall, giuing sentence condemnatorie of life, and death, it is verie vntrue otherwise than thus, to be present at the same, & to haue a consultatiue exhortatiue, or contentatiue voice onely. Which vse me thinkes is verie good and laudable in my iudgement. For whereas the tempozal magistrates not vnderstanding in euerie point the deapth of Gods lawe if they shoulde doe anie thing either against the same, or the lawe of a good conscience, they might informe them thereof, that

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all things might bee done to the glorie of God, the comforte of the poore members of Christe Iesus, and the benefit of the common welth.

Theodo. What fashion of apparell doe the pastors, and Ministers weare vsually in their common affaires?

Amphil. The same fashion that others doe for the most parte, but yet decenre, and comlie, obseruing in euerie point a decorum. But as others weare their attire, some of this colour, some of that, some of this thinge, some of that, so they commonly weare all their apparell, at least the exterior part of blacke colour, which as you know is a good, graue, sad, and auncient colour. And yet notwithstanding herein some of them (I speake not of all) are muche to bee blamed, in that they cannot content themselves with comon, and vsuall fashions, but they must chop and chaunge euerie day with the worlde. Mea some of them are as sonde in excogitating deuising and inuenting of new fashions euerie day, & in wearing the same, as the veriest Roy, ster of them all. And as they are faultie in this respect, so are they herein to be blamed, in that they cannot contente themselves with cloth though neuer so excellent, but they must weare silkes, beluets, satans, damaskes, grograms, taffeties, and the like. I speake not agaynst those

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those that are in authoritie for wearing of these thinges (for they both maie, and in some respectes ought to weare them for the dignifying of their offices and callings, which otherwise mighte growe into contempte) but against those that bee meane pastours, and Ministers, that flaunt it out in their saten doublets, taffettie doublets, silke hosen, garded gownes, cloakes, and the like. Alas howe shoulde they rebuke pryde, and excesse in others, who are as faultye therein as the rest. Therefore sayde Cato verie well, Quæ culpare soles, ea tu ne feceris ipse: for sayeth he, Turpe est doctori, cum culpa redarguit ipsum. Which is, those thinges which thou blamest in others, see that thou thy selfe bee not guiltye in the same, for it is a foule blemish and a great shame and discredit, when that euill which thou reprovest in an other, is apparent in thy selfe. For in so doing, a man reprehendeth as well himselfe as others, is a hindrance to the course of the Gospell, and what he buildeth with one hand, he pulleth down with the other. Christ Iesus the great pastour of the sheepe was himselfe contented to go daily in one poore coat, being knit, or woven all over without seam, as the maner of the Palistinians is to this day. This me think was but a simple robe
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in the eie of the world, and yet Christ Iesus thought it pretious inough. Samuel was accustomed to walke in an olde gowne girded to him with a thong. Elias and Elizeus in a mantell, Iohn the baptist in camels haire with a girdle of a skin about his loines. The apostle Paule with a poore cloke, and the like, wherby appeareth, how farre a minister of the Gospell ought to be from pride, and wooldy vanitie, observing the rules of christian sobrietie, as well in apparell, as in al things else, knowing that he is as a citie set vppon an hill, and as a candle set vppon a candlesticke to giue light, and shine to al the whole church of God. Therfore saith Christ: Sic luceat lux vestra coram hominibus, &c. Let your light so shine before men, that they seeing your good works, may glorifie your father which is in heauen: which God grant we may all doe.

Theod. Haue they no other kind of apparell different from the common sort of men?

Amphil. Yes marie haue they. They haue other attire moze proper, and peculiar vnto them (in respect of their functions and offices) as cap, tippet, surplesse, and the like. These they weare, not commonly, or altogether, but in especial when they are occupied in, or about the execution of their offices and callings, to

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this end and purpose, that there may be a difference betwixte them, and the common sorte of people, and that the one maie be distincte from the other by this outward note or marke.

Theodo. Is it of necessitie than required, that the Pastors and Ministers of the worde, should be distincted from other people, by anye severall kind of attire?

Amphil. It is not required as of necessitie, but thought meete and convenient to bee vsed for a decencie, and comelines in the Church of God. But notwithstanding the chiefest thing wherby a pastor or minister ought to be known from the common, & bulgare sorte of people is, the preaching of the word of God, the administration of the sacraments, the execution of ecclesiastical discipline, and other censures of the Church, and withall his integritie of lyfe, and soundnesse of conuersation in euerie respecte. These are the true notes, and markes wherby a Minister of the Gospell ought to bee known and distincted from the other common sorte of people. And yet though these bee the chiefest notes wherby they are distinct from others of the temporalltie and laitie, yet are they not the onelie notes, or markes, for they are known and discerned from others also, by exterior haire, and attire, as namely by cappe, tippet, sur-

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plesse, and such like : That as the first doth distinguish them from others, whilest they are exercised about the same, (for who is so doltish that seeing a man preache , minister the sacraments , & execute other ecclesiasticall censures of the church , that will not iudge him to bee a Minister of the Gospell?) so the other notes of apparell (the surplesse except) may make a difference , and distinguish them from others of the laitie abroad. To this end, that the reuerence which is due to a good pastor, or minister of the Gospell may be giuen vnto them . For as the Apostle saith , those elders that rule well , are worthy of double honour.

Theod. But I haue heard great disputation and reasoning pro & contra , to and fro , that the pastors and ministers of the Gospell, ought not to be disseuered from the common sorte of people, by anie distincte kinde of apparell, but rather by sounding the Lordes voice on high, by ministering the sacramentes , and the like, what say you to the same?

Amphil. Indeede there are some I confesse, that are of that opinion , and they bying in the example of Daule, enquiring of Samuell for the seers house, inferring that the Prophet was not distinct from other common people in his attire , for than Daule should easelie haue

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hane knowen him by the same. And the example of the damosell, that spake to Peter, inferring that whereas the mayde sayde, Thy speech bewrayeth thee, if he had bene distincte from others in attire, or outwarde apparell, shee would than haue sayd, Thy apparell sheweth thee to bee such a fellowe. Theie with the like examples they pretende to prooue that pastors and Ministers are not to bee discerned and knowen from the lay people, by any kinde of apparell. But as I will not saie that they are to bee knowen, and discerned from others by apparell or habite onelye, (but rather by the lifting vp of their voices like Trumpetes as saith the Prophet) so I wyll not denye the same to bee no note or marke at all to knowe a Pastour or Minister of the Gospell by from others of the tempozaltie, and laitie. And truelye for my parte, I see no great inconuenience; if they bee by a certaine kinde of decenete habite (commaunded by a Christian Prince) known and discerned from others. Yet some more curious than wise, befoze they would weare anie distinct kind of apparell from others, they haue rather chosen to render by both liuinges, goods, families, and all, leauing their flockes to the mouth of the wolues.

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Theod. Is it lawfull for a minister of the Gospel to weare a surplesse, a tippet or soaked cappe, and the like kind of attire?

Amphil. As they are commaunded by the Pope the great Antichrist of the worlde, they ought not to weare them, but as they be commaunded, and inioyned by a Christian Prince, they maie weare them without scruple of conscience. But if they should repose any religion, holinesse or sanctimonie in them, as the dotting Papists doe, than doe they græuouſlie offende, but wearing them as things more indifferent (although it be controuersiall whether they be things indifferente or not) I see no cause why they maie not vse them.

Theod. From whence came these garments can you tell, from Rome, or from whence else?

Amphil. The most hold that they came first from Rome, the poison of all the world, & most likelie they did so, but other some searching the same more narrowlie, do hold y they came not from Rome, but rather from Grecia, which fro the beginning for the most part, hath euer been contrarie to the Church of Rome. But from whence soeuer they came it skilleth not much, for being more indifferent, they maie be worn or not worn without offence, according to the pleasure of the Prince, as things which of the

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selues bee not euill, noꝛ cannot hurte, excepte they be abused.

Theod. Notwithstanding they holde this for a maxime, that in as much as they came first from the Papistes, and haue of them bene idolatrously abused, that therefore they are not, noꝛ ought not to bee vsed of anie true pastors, oꝛ Ministers of the Gospell. Is this their assumption true, oꝛ not?

Amph. It is no good reason to say such a thing came from the Papistes, ergo it is naught. For we read that the Devils confessed Iesus Christ to be the sonne of God, doth it follow therefore that the same profession is naughte, because a wicked creature vttered the same? All thinges are therefore to bee examined, whether the abuse consist in the thinges themselues, oꝛ in oꝛthers that abuse them. Which being found out, let the abuses be remoued, and the thinges remaine still. A wicked man maye speake good wordes, doe good woꝛks before the world, (but because they wante the oile of faith to soule them withall, they are not good woꝛks before the Lord) and maie ordaine a good thing which maie serue to good ends, and purposes. And because the same hath afterward bene abused, shall the thing it selfe therefore be quite taken away? No, take away the abuse, let the thinge

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remaine still, as it maye very well without any offence, except to them, quibus omnia dantur scandalo, to whom all thinges are offence. And further, if these presicians would haue all thinges remoued out of the Church which haue bene abused to Idolatrie, than most they pull downe Churches, (for what hath bene abused more to Idolatrie and superstitione) pulpits, belles, and what not. Than must they take away the vse of bread and wine, not onely from the church, but also from the vse of man in this life, because y^e same was abused to most shamefull idolatrie, in beeing dedicate to Ceres, and Bacchus, twoo stinking Idols of the Gentiles. Than must they take away not onely the Epistles, and Gospels, but also the whole volume of the holy scriptures, because the Papistes abused them to idolatrie. By all which reasons with infinite the like, it manifestly appeareth, that manie thinges which haue bene instituted by Idolaters, or by them abused to Idolatrie, may be applied to good vses, and may serue to good ends, y^e abuses being take away. Yet wold I not that any thing that hath been idolatrously abused by the papists, should be retained in the churches of Christians, if by any meanes they might be remoued, and better put in place.

Theodo. As the wearing of these garments

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a thing more indifferent, or not? for some hold it is, some hold it is not?

Amph. It is a thing wout al cōtrouersy mere indifferent, for whatsoeuer gods word neither expzessly cōmandeth, neither directly forbiddeth, nor which bindeth not y conscience of a christ-ian man, is a thing mere indifferent to be vsed, or not to be vsed, as the pzsēt state of y church, & time requireth. But it is certen that the wearing of this kind of attire is not expzessly commanded in the word of God, nor directly forbid by the same, & therfore is mere indifferent, and may be vsed, or not vsed without burthē of cōscience, as y pzsēt state of time shall require. And therfore seeing they be things indifferent, I wold wish euery wise christiā to tolerate y same, being certen that he is neither better nor worse, for wearing or not wearing of them.

Theod. Being things as you say mere indifferent, may any man lawfully refuse y wearing of thē against the cōmandement of his prince, whom next vnder God he ought to obey?

Amphil. Euery man is bound in conscience before God to obey his prince in all things, yea in things directly contrary to true godlines hee is bound to shew this obedience (but not to cōmit y evil) namely to submit himselfe life, lands, li- uings, or els whatsoeuer he hath to y wil of his

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Princes, rather then to disobeie. If this obedience than be due to Princes in matters, contrarie to true godlinesse, what obedience than is due to the in matters of small waight, of small importance, and mere trifles as these garments be, iudge you? He that disobeieth the commaundment of his Prince, disobeieth the commaundment of God, and therfore would God all Ecclesiasticall persons that stande so muche vpon these small pointes, that they breake the common vnitie, & band of charitie in the church of God, should now at the last quallifie themselves, shewe obedience to Princes lawes, and fall to preaching of Christ Iesus truelie, that his kingdome might dailie bee increased, their consciences discharged, and the Church edified, which Christe Iesus hath bought with the shedding of his precious hart blood.

Theod. Maie a pastor, or a Minister of the Gospell forsake his flocke, and refuse his charge for the wearing of a surplesse, a cappe, tippet, or the like, as manie haue done of late daies, who being inforced to weare these garmentes, haue giuen by their livings, and forsaken all:

Amphil. Those that for the wearing of these garments, being but the inuentions, the traditions, the rites, the ceremonies, the ordinances & constitutions of man, will leaue their flocks,

and

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and giue ouer their charges, not caring what become of the same, doe shew themselves to be no true shepheards, but such as Christ speaketh of, that when they see the Wolfe comming will flie away, leauing their flocke to the slaughter of the grædie wolfe. They giue euident demonstration also, that they are not such as the holie Ghost hath made ouerseers ouer their flocke, but rather such as being possessed with the spirit of pride and ambition, haue intruded themselves, to the destruction of their flocke. If they were such good shepheards as they ought to be, and so louing to their flocke, they would rather giue their life for their sheepe if neede required, than to runne from them, leauing them to the bloodie teeth of the mercilesse wolues. Is hee a good shepheard that watcheth dailie vpon his flocke, or hee that runnes from them for euerie light trifle? I thinke we would count him a verie negligent shepheard. And shall wee thinke him a diligent, or a good pastor, and one that would giue his life for his sheepe, as a good pastor should doe, that for such trifles wil estrange himselfe from his flocke for euer? Therefore I beseech God to giue them grace to looke to their charges, and to let the other trifles alone, being no part of our saluation or damnation.

Theod. But they saie they refuse the wea-

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ring of these garments, because they are offensive to the godlie, a scandall to the weake brethren, a hinderance to manie in comming to the Gospel, & an induration to the papists hardning their hearts, in hope that their tramperie will once come in again to their singular comfort.

Amphil. It is an old saying. Better a bad excuse, than none at all. And truly it seemeth they are driven to the wall, and soze graueled, that will lye to these simple shifts. But whatsoeuer they say or affirme, certain it is, that offensive to the godly they cannot be, who haue already learned to distinguish betwixt the things abused, and the abuses themselves. And who know also how to vse things mere indifferent to good ends, and purposes. And therefore this question thus I shut vp in few wordes, that the wearing of these garmentes being commaunded by a Christian Prince, is not offensive, or scandalous to anie good Christians, and to the other it mattereth not what it be. For they are such as the Lorde hath cast off into a reprobate sence, and preiudicate opinion, abusing all things, euen the truth it selfe to their owne destruction for euer excepte they repent, which I praye God they maye doe, if it bee his blessed will.

Theo.

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Theodo. I pray you why doe they weare white in their surplices, rather than any other colour? and why a forked cappe rather than a rounde one, for the Papistes (if they were the authoꝝ of these garments) haue their misteries, their figures, & their representations in all things. Wherefoze I desire to know your iudgment herein.

Amphil. You say the truth, for the Papistes haue their misteries in all thinges after their maner. Wherefoze thus they say that white doth signify holines, innocency, & al kind of integrity, putting them in mind what they ought to be in this life, and representeth vnto them the beatitude, the felicitie, and happines of the life to come. And thys they prooue ab exemplis apparitionum, from the example of apparitiōs and visions, in that aungels, and celestial creatures haue euer appeared in the same colour of white. Wherefoze forsooth they must weare white apparell. The cornered cappe say these misterious fellows doth signifie, and represent the whole monarchy of the world, East, West, North, & South, the gouernment whereof standeth vpon them, as the cappe doth vpon their heades. The gowne saye they doth signifie the plenary power which they haue to doe all things. And therefore none but the Pope, or hee
with

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with whome hee dispenceth, maie weare the same enerie where, bicause none haue plenarie potestatem plenarie power in enerie place, but (Beelzebub) the Pope. Yet the Ministers saith he, maie weare them in their Churches, & in their owne iurisdiccions, because therein they haue full power from him. Thus foolishlie do they deceiue themselves with vaine shewes, shadows, and imaginations, forged in the mint of their owne braines to the destruction of manie. But who is he, that because these sottish Papistes haue and doe grieuouſlie abuse these thinges, will therefore haue them cleane removed? If all thinges that haue beene abused should be removed because of the abuse, than should we haue nothing left to the supply of our necessities, neither meat, drinke, nor cloth for our bodies, neyther yet (which is more) y word of God, the spirituall food of our soules, nor any thing els almost. For what thing is there in y whole vniuersall world, that eyther by one Hereticke or other hath not bene abused? Let vs therefore take the abuses away, and the things maie well remaine still. For may not we Christians vse these thinges which the wicked Papists haue abused to good ends, bles, and purposes? I see no reason to the contrarie. And therefore in conclusion I beseech the Lorde that wee may

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may all agré together in one truth, and not to
deuide our selues, one from another for trifles,
making schismes, ruptures, breaches, and fac-
tions in the church of God, where we ought to
nourish peace, vnitie, concord, brotherly loue,
amitie, and friendship, one amongst an other.
And seeing we do all agree together, and iomp
in one truth, hauing al one God our father, one
Lord Iesus Christ our sauour, one holy spirit
of adoption, one price of redemption, one faith,
one hope, one baptisme, and one and the same
inheritance in the kingdome of heauen, Let vs
therefore agree together in these externall sha-
dowes, ceremonies, and rites. For is it not a
shame to agree about the marow, and to strue
about the bone: to contend about the karnell, &
to bary about the shell: to agree in the truth,
and to bzabble for the shadow: Let vs consider
that this contention of ours among our selues,
both hinder the course of the Gospell from ta-
king such deepe roote in the heartes of the hea-
rers, as otherwise it would doe. And thus for
this time brother Theodorus, we will breake
off our talke concerning this matter, untill yt
please God that we may meete againe. Which
if it please God we doe, I promise you in an o-
ther woozke to discourse of the same more at
large. In the mean time let vs giue our selues

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to fasting, and prayer, most humbly beseeching
his excellēt maiesty to blesse our noble Quēn,
and to keepe hir grace as the apple of his eie frō
all hir foes, to maintaine his word, and gospell
amongst vs, to plant vniety, and concord with
in our walles, to increase our faith, to graunt
vs true and vnfained repentaunce for our sins,
and in the end eternall life in the kingdome of
heauen, thow y precious death, passion, blood
shedding, and obedience of Christe Iesus our
Lord, and onely sauour, to whom with the fa-
ther and the holy ghost, one true, and immortal
God, be al honoz, praise, power, empire, and do-
minion throughout all congregations for euer,
more. And thus brother Theodorus I bid you
farewell in the Lord, till I do see you againe.

Theodo. And I you also good brother Am-
philogus, beseeching the Lord that if we
meete not vpon earth, we maye
meete yet in the kingdome
of heauen, there to rest
in perfect felicitie
for euer.

Amphil. The Lord grant
it for his mer-
cies sake.
Amen.

FINIS.





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Ward for William Wright,

and are to be solde at his shop toy

ning to Saint Mildreds Church in

the Poultry, being the mid

dle shop in the row.

1583.



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